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# THE ORACLE OF TAROT

IN QABALAH

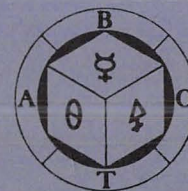
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Lesson No. 20

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BUILDERS OF THE ADYTUM

# THE ORACLE OF TAROT

## Lesson Twenty

### THE ACE OF CUPS

The Ace of Cups is called the Root of the Powers of Water. The suit of Cups corresponds to the letter Heh in the Divine Name Yod Heh Vav Heh; to Briah, the creative World of mental patterns; to mental and emotional energy; and to the element of Water.

The design in the Ace of Cups shows a single blue and silver cup. These colors are associated with water, with the moon, and with universal subconscious creative forces. The cup is surmounted by a crown because the Ace of Cups represents the power of Kether, the Crown in the creative world. It is the Will to differentiate or the Will to specific manifestation. This intimates the need for unifying our personal desires with the basic patterns of creation.

The cosmic mental energy is associated with water because it flows in streams, has currents, vibrates like waves, has tides, and is like a mirror or reflector. This cosmic mental 'water' is the primary energy in its aspect of substance. Water is the One Force turned toward earth. Thus the Ace of Cups, as the Kether of Briah, is the primal energy of form, the initiating aspect of the creative world. Alchemical water is the metaphysical substance of Briah.

Because the entire suit of Cups corresponds to Briah, the world of creation, the Ace of Cups is a symbol of the Crown of Creation or the root substance behind all manifest forms. In your study of Alchemy you have seen this root substance referred to as the First Matter. The Ace of Cups corresponds to the Universal First Matter. This root substance is thought substance or mental and emotional energy. It is furthermore the maternal, receptive aspect of creation. The entire suit of Cups is feminine in relation to the fiery masculine energy of the suit of Wands. Cups and the downpointing triangle of water are ancient symbols for the female aspect of generation. Thus the Ace of Cups is a token of substance, the root of the feminine receptive, nurturing, magnetic power of creation; the primal receptivity, basis of all form because it is capable of all form. It is the substance upon which the projecting masculine force initiates creation. The feminine substance aspect grows and nurtures the masculine seed idea on all planes, creating a flow of mental images that elaborates the initial archetype sent down from Atziluth. The whole suit of Cups is receptive to the universal principles initiated in Atziluth.

Psychologically the Cups are symbols of the powers of imagination. The Universal subconscious substance is directed and given pattern through mental imagery. All things in manifestation, from the most solid to the most tenuous are made up of infinitesimal drops of the 'water' of the Alchemists. There is no difference between the energy which takes form as a thought and the energy which takes form as a diamond. Actually thought forms are centers of more intense and

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lasting activity than physical forms. This intense energy, which manifests through man as thought, emotion and desire, is the basis of form. Man can direct it when he comprehends the fact that his thoughts and emotions are the basis of all that is manifest, of all the situations which bring him sorrow as well as those which bring him joy. This control of the emotional nature is control of the flow of mental imagery. Through this control man becomes the master of his destiny and the initiator of his further evolution into the Fifth Kingdom.

Because Kether, as the number one, represents initiation and concentration of force at a center, the Ace of Cups symbolizes control of the creative substance of water through fixation of attention. The Hanged Man, Tarot Key 12, is associated with water and suggests this fixation of the flow of mental images through concentration. In man this suspension of personal mental activities effects a release and increase in the creative powers of thought. Macrocosmically this water is the stream of substance which enters into manifestation as the system of related events constituting the mechanism of the Cosmos. This same water or universal subconsciousness is the container of the powers and stored experiences which are the equipment of evolving human personality. The world of Briah is that of creation. Its substance is an invisible sea of perfect power, wisdom and intelligence. There is no place where it is not. From this invisible sea of pure spirit all things come into manifestation.

This Primal Water is the power which gives shape and form to all things. Thus in the Microcosm, it is creative imagination backed by the emotional force of desire which reproduces the archetypal ideas from self-consciousness into eventual outer manifestation. Tarot Key 3, the Empress, symbolizes this aspect of the Primal Water.

Because any manifestation is a limitation of the original purity of the subsisting One, the Briatic world is the first level of sacrifice and sorrow. We hear over and over again that the One Life sacrifices Itself for the sake of manifestation. Limitation and measurement are inseparable from creation. Therefore the Ace of Cups, as a token of the concentrating spiral force of Kether in Briah, is a symbol of this primal limitation which begins a cycle of creation. The Ace of Cups, furthermore, represents the First Matter of the world. The Briatic world reproduces the seed ideas or principles emanating from the Archetypal plane above in a flow of mental images which become the basis for the astral patterns, which in turn are the matrices of physical form.

The First Path of Kether is called the Admirable or Wonderful Intelligence on the Tree of Life. The word is mopeleh, מופלג, and its number is 157. This number corresponds to DimdooMi Chammah, דמדומי חמה, the setting of the sun. This is a hint that the end of one cycle is also the beginning of another. Thus the Malkuth of Atziluth gives rise to the Kether of Briah, etc. 157 is also the number of Nizzak, ניצק, to suffer loss. In relation to the Ace of Cups this refers

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to the limitation that the perfection of the One Life must suffer in order to begin a cycle of manifestation. In Latin Gematria 157 is the number of *matrix corpus*, mold of the body, or womb of the body. It refers to the First Path as the womb of forms containing the archetypal molds or patterns of all forms of embodied existence and thus is directly related to the meanings of the Ace of Cups as the First Path of Briah.

In our study of the number one, related to Kether, we learned that this number intimates a collective unity. In Hebrew this word is Echad, אֶחָד, 13. 13 is also the number of ahebah, אֶהְבָּה, love, particularly related to love between the sexes. In relation to the Ace of Cups we see that the inception of the creative process is founded in love and unity, a collective unity. When it is asked, "Why does the One manifest?", the answer is, "God is love". But this answer is for the heart, not the head. The can opener of intellect is too dull to probe the secrets of the heart of life.

As half of two, one has in it some element of conjunction. This element of conjunction is behind the words Ahebah and Aguddah. Thus the substance aspect of the One is not separate from that One. The Latin for One is *unus*, and its number is 67, which is also the number of Binah. Binah is related to the whole suit of Cups because they both are assigned to the Heh of Yod Heh Vav Heh, 'whereby Creation took place'. Thus the Ace of Cups refers particularly to the aspect of the number one as it is related to Binah. There is a sense in which Binah is the actual beginning of manifestation because it is the first Sephirah of metes and bounds whereby specific forms are established. The third Sephirah on any plane is the first step in the actual bringing forth of form and is related intimately with the whole Briatic world of creative thought and emotional energy. 67 is also the number of *natura*, nature; literally it means, "the producing cause of things" and is connected with Cups as the substance aspect of the One. Indeed nature is another name for the universal subconscious force of Alchemical water. Thus through the number One, associated with Kether and beginning on all planes, we find a relation in Gematria with the creative forces associated with Briah, bringing to mind again that there is but One Force, no matter upon what plane or within which Sephirah it is expressing.

The Briatic world is related to the Archangelic forces just as the Atziluthic world is related to the Deity forces. Each Sephirah has an Archangel assigned to it that expresses through the Creative world. These are not separate beings, flying from place to place. They are aspects of the one Life-power. They are present everywhere. It is ridiculous to suppose that they come in response to magical ceremonies or prayers. Each is a manifestation of a particular phase of the single Divine Power. To understand these forces is to be able to attune oneself to their characteristic qualities.

The Archangel of Kether and therefore related to the Ace of Cups is Metatron, מֵטַטְרוֹן. He is a personification of Yekhidah, the One Self. Metatron is also said to be angel of Tiphareth in the creative world. In this aspect he refers to the awakened Ego, conscious of its

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essential identity with Yekhidah. Metatron is also associated with na'ar, נאָר, boy. This is the boy shown in Key 20 who represents the awakened Ego consciousness turning inward and eastward to Yekhidah in Kether. The Zohar says that Metatron is charged with the work of resurrection and with the task of glorifying the bodies of the just in their sepulchres.

What is meant by all this is that our essential identity with Yekhidah results ultimately in the perfecting of our vehicles by the descent of the holy influence through the Four worlds or modes of existence of the One Power. Metatron in our experience is the Central Self, or the Point Within. Hence Metatron is said to embrace the six directions of space (i. e. the Cube of Space) because the six directions are simply the extensions of that interior point.

In Gematria, Metatron is the number 314, which is also the value of the Latin phrase 'Deus Omnipotens Magister Artis' appearing in SECRET SYMBOLS, page 35, as the initials D.O.M.A. The translation of this phrase is 'God Almighty, Master of the Art'. This means just what you have read so often in these lessons — that the Life-power is the actual worker in the Great Art of alchemical transmutation.

Astrologically the Ace of Cups governs the time period from the beginning of Cancer to the end of Virgo, June 22 to September 22. Its occult title is: The Root of the Powers of Water. The general meaning of the card corresponds to the time period it stands for, during which, in temperate climates, all the fruits of the ground come to ripeness and perfection. This also is vacation time and the period when the weather is most favorable to pleasure out-of-doors.

### MEDITATION

For your meditation this week begin with the Ace of Cups together with Key 12 and the blue color card. Intone the Divine Name attributed to Kether, Eheieh (Eh-eh-hay-ah) to the notes E-H-F-H, as with the Ace of Wands. All practices should begin with the highest God name involved to make sure that all forces invoked are dedicated to the Highest. After intoning the Divine Name, intone G-natural in conjunction with the blue color card and the Ace of Cups. Image the flow of the substance aspect of the One Power. Image it as Light, but as flowing light, light that flows like water. Let it pour through your aura and your body as a flow of love substance from above. This is the One in its aspect of substance, ever flowing and ever capable of infinite shapes and forms. Continue your practice with the Keys that correspond astrologically to the Ace of Cups, Tarot Keys 7, 8, and 9, together with their color cards, yellow-orange, yellow and yellow-green, and their planetary rulers Keys 2, 19 and 1. Intone the Ee-Ah-Oh to each of these aspects of the Water of Life. Key 7 is directly related to the Ace of Cups as the watery sign Cancer. Key 8 shows the feminine aspect of consciousness shaping and controlling the lower elements of nature. Key 9, the Hermit, is related to Virgo, ruled by Mercury, which planet and metal are a symbol for the 'water of the

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sages' or 'illumination material'. Endeavor to find these shades of correlation between the Keys as you work with them. This is the subtle work of distinguishing slight differences or similarities between closely related or diametrically opposed aspects of the One Force.

### KEY DIVINATORY MEANINGS

Well Dignified: fertility, productiveness, development, multiplication, happiness, pleasure, gratification, fruition of desires; cheerfulness, geniality, gaiety. Ill Dignified: too much emphasis on pleasure; over-intensity of the desire nature; trouble in love.

### KEY WORD

Desire force.

##

Attached: Chart of Suit of Cups Coloring Instructions

1. The first part of the report deals with the general situation of the country and the progress of the work during the year.

2. The second part of the report deals with the results of the work during the year and the progress of the work during the year.

3. The third part of the report deals with the results of the work during the year and the progress of the work during the year.

4. The fourth part of the report deals with the results of the work during the year and the progress of the work during the year.

5. The fifth part of the report deals with the results of the work during the year and the progress of the work during the year.

6. The sixth part of the report deals with the results of the work during the year and the progress of the work during the year.

7. The seventh part of the report deals with the results of the work during the year and the progress of the work during the year.

8. The eighth part of the report deals with the results of the work during the year and the progress of the work during the year.

9. The ninth part of the report deals with the results of the work during the year and the progress of the work during the year.

10. The tenth part of the report deals with the results of the work during the year and the progress of the work during the year.

11. The eleventh part of the report deals with the results of the work during the year and the progress of the work during the year.

12. The twelfth part of the report deals with the results of the work during the year and the progress of the work during the year.

13. The thirteenth part of the report deals with the results of the work during the year and the progress of the work during the year.

14. The fourteenth part of the report deals with the results of the work during the year and the progress of the work during the year.

15. The fifteenth part of the report deals with the results of the work during the year and the progress of the work during the year.

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## SUIT OF CUPS COLORING INSTRUCTIONS

### ACE OF CUPS

SILVER - Cup (or closed chalice) except columns and some lines and embellishments.  
LIGHT BLUE - Columns, lines and some embellishments on chalice.  
FLESH COLOR - Hand.  
LIGHT GREY & WHITE - Cloud.  
UNCOLORED - Do not paint the background.

### CUP KEYS NO. 2 THROUGH 10

SILVER - Stem and design, leaving upper rim.  
PALE BLUE - Rim of cups.  
UNCOLORED - Do not paint background.

### KING OF CUPS

PALE BLUE - Sky, inner robe, rim of cup.  
DEEP BLUE - Cloak, shoes.  
DEEP BLUE-GREEN - Water.  
MEDIUM BLUE-GREEN - Throne with back panel a lighter shade.  
SILVER - Crown, clasp of cloak, stem and body of cup.  
BLOND - Hair.  
~~FLESH COLOR - Face and hands.~~  
SAND COLOR (light yellow brown) - Pebbles and sand.

### QUEEN OF CUPS

LIGHT BLUE - Sky, dress, cup as others.  
DEEP BLUE - Cloak, shoes.  
BLUE-GREEN - Sea, throne, fish design (paint lobster design coral red).  
SILVER - Crown (colored jewels), shell clasp on cloak, cup as others.  
FLESH COLOR - Hands and face.  
BLOND - Hair.

### KNIGHT OF CUPS

LIGHT BLUE - Sky, rim of cup.  
DEEP BLUE - Feather on helmet.  
BLUE-GREEN - Water.  
SAND COLOR - Shore.  
BLUE-GREY - Horse.  
SILVER - Saddle and trappings, cup as others.  
STEEL BLUE (mix blue with silver) - Knight's armour.

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CUPS COLORING INSTRUCTIONS (Cont.)

PAGE OF CUPS

LIGHT BLUE - Sky, feather, blouse, cup as others.

DEEP BLUE - Hat, cloak.

GREY BLUE - Hose.

REDDISH BROWN - Belt and dagger.

YELLOW OCHRE - Shoes.

BLOND - Hair.

FLESH COLOR - Face and hands.



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# THE ORACLE OF TAROT

IN QABALAH

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Lesson No. 21

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BUILDERS OF THE ADYTUM

# THE ORACLE OF TAROT

## Lesson Twenty-one

### THE TWO OF CUPS

The Two of Cups is the Chokmah of Briah, the Creative World. The verb translated 'created' in the Bible means literally, "to cut out, to cut apart". This is an important distinction. Creation is not the production of something from nothing; it is the establishment of divisions, distinctions and boundaries.

Water, the element connected with the suit of Cups, is said by Alchemists to be a name for the First Matter and, therefore, is another symbol for the principle behind creation. That principle has to do with the all-pervading substance that is the root of form. It is essentially the same substance as fire, the Light of the One Thing, but it behaves in an opposite manner when it manifests as the first principle of substance. Fire could be said to be the movement aspect of the One Thing and water would then be the finitizing aspect of this same One Thing.

In the Two of Cups we have the ideas of reciprocity and harmony because the masculine dynamic symbol represented by Two as Chokmah, the Life Force, is here combined with that of the feminine receptive principle represented by water and by Key 2, the High Priestess. Chokmah, **חכמה**, is the number 73, which is also the number of the letter-name Gimel, **ג**, the Hebrew letter assigned to the High Priestess. Because of this correlation the Two of Cups is particularly related to the Lesser Chokmah, or the feminine aspect of Chokmah considered as the reflection of the One to Itself. The Two of Cups is the aspect of the number two referred to in THE BOOK OF TOKENS as the Inferior Nature of the One Reality. In the meditation on Gimel in that book this aspect of the One is associated with Chokmah, Wisdom, and the Inferior Nature is professed to be of equal rank with that of the Superior Nature, or the Primal Will in Kether. Thus the Two of Cups symbolizes the Divine Mirror, wherein the One is reflected to Itself and perceives therein innumerable images of Its Divine Nature. In this stream of substance, which is the root of all remembrance or wisdom, the masculine dynamic Chokmah is given a medium of reception. Universal subconsciousness, from ancient times associated with the feminine gender, is the reflecting medium through which the Infinite Wisdom of the One can be perceived. One such form of universal wisdom is nature. The world before us is a body of knowledge.

Astrologically, the Two of Cups correlates with the first decanate of Cancer, ruled by the Moon. This is another link between the High Priestess, attributed to the Moon, and Chokmah, the number two. The Lesser Chokmah of the Two of Cups is one with the High Priestess of Tarot, and the powers assigned to her have their root in Wisdom. Tarot Key 7, the Chariot, associated with Cancer, also depicts an aspect of the Two of Cups. A chariot gives the idea of a vehiculum or conveyance that ties it in with the stream or substance of creation which contains or holds the Divine Wisdom. To the number 7 in mythology is assigned Minerva, the virgin goddess of wisdom, who is another

personification of the powers associated with the High Priestess. In Hebrew, Cancer is Sartan, סרטן, and its number is 319. This is also the number of Yashat, יָשַׁת, to stretch out, to extend. Here we see that the aspect of water connected with the Two of Cups has to do also with expansion and extension. The Briatic plane, associated with that which forms itself into all manner of objects is also the principle of increase, growth, expansion and extension of the dynamic life-force of Chokmah.

The cups in this Two of Cups are in balanced position, one turned upward, receptive to 'that which is above', and one turned downward, pouring the waters of creation toward the manifest of 'that which is below'. This arrangement suggests harmony, polarity, reciprocity, and the balancing of the pairs of opposites. The robe of the High Priestess is another symbol for the fluidic stream of the Inferior Nature of the One. This virgin substance, capable of all form but restricted to none, is also symbolized by the First Matter of the Alchemists and by the Briatic world of creative thought. This intimates that the essential nature of substance is the same as that of thought. The silver of the cups also suggests the powers associated with the Moon — reflection, periodicity, reproduction. Mind-stuff is the original material from which everything is made. Through various processes, all essentially mental, the mind-stuff undergoes changes in form which make it appear as physical objects. The original and actual material of all objects may be shaped by conscious control of human mental imagery. Thus as we create mental images we partake of the material of the Water of the Sages and are functioning in the Briatic world of creative thinking. ~~The Lesser Chokmah typifies wisdom as the mental reflection of all that the~~ Life-power is, essentially, in perfect self-recollection and self-knowledge.

As the second Path of Wisdom, Chokmah is the Illuminating Intelligence. In Hebrew 'illuminating' is mazahiy, מַזְהִי, suggesting radiance. Because the Light in Chokmah is the reflection of the original light of Kether, it is considered as the source of illumination for everything below it on the Tree of Life. Chokmah is thus often referred to as the Kether of Briah, the Crown of Creation. Masloth, מַסְלוֹת, as the sphere of the zodiac in Chokmah, is the name given to the radiant energy which streams from suns or stars. As this radiant energy expresses in Briah it is the substance formed by creative thinking and imaging. The light force from the stars is the source of the power which takes form as desires, creative thinking, and all forms of imagination when it functions in Briah, the creative level of the Life-Power's self-expression.

Chaiah, חַיָּה, the Life-force, is that part of the constitution of man specially attributed to Chokmah. Its number, 23, is also the number of avuiy, אָוִי, desire, hunger, appetite for; and we have seen that Briah is the world or plane associated with the power of desire in creating mental images. This is also the number of khoot, חוּט, thread, line, to string together, giving the idea of what in the Eastern Philosophy is called sutratma, thread soul. It refers to the line or ray of the Life-power's outflowing influence which serves as a link of connection between successive lives of a particular soul. Thus the Briatic

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watery substance holds the patterns which serve as a link throughout a whole series of incarnations related to a specific ray or individuality of the Life-power's self-expression. 23 is also the number of Yehagah, יהגה, He meditates. God thinks the world into being and the Life-force of Chokmah in Briah is the activity of His unbroken meditation, which continues throughout the duration of a cosmic cycle.

The Archangel attributed to Chokmah is Ratziel, רַצִּיֵּל, 331, and is the aspect of creative force active in the Chokmah of Briah. Ratziel, according to ancient tradition, is the angel who is Chief of the Supreme Mysteries which ties him in with the idea of Wisdom. 331 is also the number of Ephraim, the Tribe of Israel corresponding to Vav, Key 5, The Hierophant. The Hierophant is one personification of the Great Teacher, also symbolized by the Archangel Ratziel.

As the feminine aspect of Chokmah, the Two of Cups corresponds to the Hindu Prakriti described in the Bhagavad-Gita as the great womb from which all creatures are born. She is another name for the Inferior Nature of the One referred to in THE BOOK OF TOKENS. In Hindu philosophy, Prakriti is said to be the mysterious power of the Supreme Spirit. Prakriti is the working power whereby the creative impulse of the Self is manifested in the forms which constitute the environment of all creatures. In Qabalistic works Chokmah is declared to be the power whereby the earth was founded and is called the Principal Thing. This aspect of Chokmah as Principal Thing is the Chokmah of Briah, from whence all other things are derived. In modern scientific analysis of the nature of the physical universe, it is found that 'matter' is merely a generalization for our various sensory experiences of a single energy which is continually in motion. The fundamental character of this motion is vibratory. Thus the basic activity of the universe is oscillation or reciprocating motion. This vibratory activity is wave-like. It ebbs and flows like water. It has rhythm and periodicity. It is a movement between two poles or extremes. All these ideas are inseparably connected with the number two, with the subconscious powers attributed to the High Priestess and with the ebb and flow of the water of mind stuff.

The Hebrew letter assigned to the element of water is Mem, 40, Key 12 in Tarot. This is also the number of Yod Tetragrammaton, יהי"ד, the hand of Jehovah. This phrase signifies the formative power of the One Reality. Alchemical water is the agency or power through which the dynamic masculine formative power projects its creative energy into specific forms. That which is symbolized by Cups, then, is actually the agency whereby the rule or administration of the Chokmah power is established over all forms and conditions of manifested being. Thus the masculine Chokmah is seen to be that which vivifies and activates the creative substance. This vivifying and activating suggests a reciprocity of complementary forces, a back and forth flow of powers which maintains an active, not a dead, center balance. All things in manifestation are the result of this interplay of reciprocal forces. All wisdom, furthermore, necessitates some limitation, and thus the undifferentiated principle of wisdom — the urge to knowledge symbolized by the Two of Wands — becomes, in the Two of Cups, the limitless stream of wisdom possible for all forms and images that ever have been,

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are now, or ever shall be. The indefinite masculine urge to create of the Chokmah in Atziluth becomes in the Chokmah of Briah the more definite idea of the vast, inexhaustible creative potencies of the One Reality.

### MEDITATION

For your meditational practice this week begin by intoning the Divine Name, Yod Heh Vav Heh, to the notes F-C-C#-C. Pause to image the Infinite Wisdom of the One Reality in fluid form streaming through your aura and your body, filling you with the substance of wisdom, the illumination material, that eventually will transform you into a perfected image of the One Ego of all humanity. Continue your meditation with the Two of Cups, Key 2 for the Moon and Key 7 for Cancer. Have ready the blue and yellow-orange color cards. Intone EE-AH-OH (or AH-OO-MM) to the note G#, with blue, the Two of Cups and Key 2. Intone E# to the yellow-orange color card and Key 7. Endeavor to see the links of connection between the planetary and zodiacal forces involved and the ideas associated with the Chokmah of Briah. Remember that with Cancer we are also dealing with 4th house influences that you became familiar with in ESOTERIC ASTROLOGY.

### KEY DIVINATORY MEANINGS

Continue your divinatory practice as outlined in Lesson 18, adding the Ace of Cups and the Two of Cups to your sequential reading of the cards for enlightenment upon specific problems. It is important to continue this practice, adding each Key as it is dealt with in succeeding lessons. The Two of Cups, astrologically, is assigned to the first decanate of Cancer, ruled by the Moon, time period June 22 to July 1. The specific divinatory ideas associated with this Key are: Well-dignified: reciprocity, reflection; gain and benefit through parents; favors from the opposite sex; changes of residence. Ill-dignified: reverses and losses through parents or the opposite sex; unfortunate changes of residence; fluctuations of mood; unwise decisions.

### KEY WORD

Response to environment.    ##



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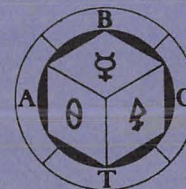
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# THE ORACLE OF TAROT

IN QABALAH

Lesson No. 22



BUILDERS OF THE ADYTUM

# THE ORACLE OF TAROT

## Lesson Twenty-two

### THE THREE OF CUPS

The Three of Cups symbolizes Binah in Briah, the Creative world. The Sephirah Binah is called "Root of Water" and "The Great Sea", which intimates a particular correlation between the third Sephirah and the suit of Cups. Binah is also Aima, the Great Mother, and water is called "the most ancient of principles and the mother of all things among visibles". Alchemical water is described as that movement of the One Force whose "power is integrating if it be turned toward earth". It is a symbol for the form-producing aspect or operation of the One Thing. In like manner Binah is described as the finitizing Sephirah. Thus we have in the Three of Cups a combination of symbols all associated with form-producing qualities. In Tarot, The Empress, Key 3, is another symbol for this creative principle described as the mother of all manifest forms.

In the Divine Name, Yod Heh Vav Heh, water is represented by the first Heh, described in Qabalistic books as the letter "whereby creation took place". This creative letter in the Tetragrammaton is also assigned to the world of Briah and to the third Sephirah, Binah.

Binah is the sphere of the activity of Saturn, which planet astrologically corresponds to the finitizing principle. Saturn condenses, fixes boundaries, gives shape and form, materializes and restricts. Saturn is thus connected with the alchemical idea of saltiness associated with the Great Sea of Binah. In the Three of Cups, the Binah of Briah, the Saturnine force activates creation by restricting, limiting and fixing boundaries. Creative thinking can have little effect unless limitations of scope are adhered to. The woman in Key 3, who symbolizes the power of desire in creative imagination, is the same woman as the one in Key 21, The World, assigned to Saturn. For creative imagery to be more than idle day-dreaming, it must be given power through restriction, limitation and condensation. Thus Saturn represents not only that which establishes definite form, but also represents that which brings things to completion. The Saturnine, finitizing power of the sphere of Binah expresses in the Creative World of fluidic mental substance as that quality which restricts the flow of mental images, giving them power. Notice that in Key 12, assigned to water, The Hanged Man is suspended from the letter Tav.

Binah, cosmically, is the field of separative activity whereby the infinite possibilities of the Life-power are made manifest in a multiplicity of finite, specialized forms. To Binah, therefore, Qabalists impute the power which gives concrete form to the spiritual potencies of the Life-power. In the Three of Cups, expressing on the creative mental plane, Binah is the power that gives concretion to vague ideas and specific imagery to indefinite urges of desire. The idea of multiplicity associated with the number three is really connected with subdivision. The One Creative substance does not lose its unity as it is specialized in images and forms. The cosmic possibilities behind any class of specific

## THE ORACLE OF TAROT: 22

forms is based on One Principle, however many variations may result from it. This power of specialization related to Binah is personal as well as universal. By training in creative imagination we find ourselves able to adapt our personal mental states and physical behavior in such ways that we put ourselves in harmony with the cosmic principles. As we gain skill in the use of our mental powers we find that the external conditions of our environment do actually shape themselves (as it seems) in accordance with our mental images. Actually, the One Self is shaping the watery fluidic substance of the Briatic plane through the ability of Its instruments, human personality, to create mental images. These mental images, if clearly created and multiplied, or re-created often enough, cannot help affecting the formative and material planes below. They create patterns in the astral fluid of Yetzirah which magnetically attract to them the elemental 'material' necessary for actual manifestation in our physical life.

Remember, in correlating all the various inter-relationships and attributions, the admonition from the Emerald Tablet, "All things are from One". That One presents Itself under a variety of aspects that express down through the four worlds in increasing concreteness and definiteness. Thus the Binah of Briah, the Three of Cups, representing the finitizing force in the creative world, is more concrete and definite than the Binah of Atziluth, the Three of Wands; but not so concrete or restricted as the Three of Swords, representing Binah in the formative world, or the Three of Pentacles, Binah in the material world of Assiah. The finitizing aspect of Binah works toward concreteness, but on different levels of expression manifests in different degrees of solidity. Thus the concreteness or saltiness in Briah, the plane of creative thought and imagery, would express as a definite, concrete mental image or a specific mental picture. On the mental-emotional plane associated with Briah, the mental image would have a solidity akin to saltiness, even though from the point of view of the physical plane or world a definite mental image or mental picture does not seem to have the weight of mass we associate with solidity.

Of course, we must not forget that the whole universe is a mental creation in the One Mind. As the One Conscious Mental energy condenses through the four Qabalistic worlds it becomes more specific. The invisible whirling force of pure consciousness begins to 'cool', as it were. The substance of the universe is Mind having neither beginning nor ending. Weight, temperature, mass, form, color, space and time are effects or appearances of motion, and initially motion is the movement of mind. The universe is an eternal creation of the One Mind.

Binah, in all four worlds, represents that aspect of the One to which may be referred all differentiation. In Atziluth, Binah specializes Universal principles and archetypal ideas. In Briah, Binah weaves more definite mental images and emotional states. In Yetzirah, Binah specializes the matrices of force which form the astral and etheric patterns for the physical appearances and physical forms of Assiah. All these have their root in the Mother, in the finitizing, limiting, specializing power of Binah, mother of all. All such differentiations seem to be limitations of the One Reality, but they are not what they

## THE ORACLE OF TAROT: 22

seem. The semblance of separation is an illusion, but a useful illusion. Without this separative aspect, there would be no distinguishable universe, no expression of the limitless potencies of the Life-power.

Saturn is called the Administrative Intelligence on the Tree of Life. According to Qabalistic descriptions, the Administrative Intelligence is the power which directs the operations of the seven planets. These are the seven centers of force within the human body which control the functions of the entire organism. It is through restriction of the flow of the Mind Stuff that a human being is able to put every detail of his personal life under the direction of this Central Administrative Principle. Then he begins to reap the benefits of direction from this Central Presence. What occurs is that the personal consciousness offers no obstacle to the free operation of the Principle of Embodiment in all the vehicles related to the four worlds. Thus the physical body of Assiah and its environment, as well as the subtler bodies related to the more interior worlds above, are open to guidance and transmutation from this Central Presence. Key 12 in Tarot, where we have noted that the Hanged Man is suspended from the letter Tav, is a symbol of this practice. The transformation into a true Magician or Adept is caused by the ability to act as a channel for the Administrative Intelligence. When one becomes such a channel, all his acts are potent, because the power he expresses is not merely the physical and psychical energy of his own personality, but is actually the physical and psychical energy of the whole universe.

Astrologically, the Three of Cups is assigned to the second decanate of Cancer ruled by Mars. Mars is related to action and volition. The finitizing power of Binah, in forming mental images, must include action and volition if the images are to result in further concretion toward manifestation. The Mars force corresponding to the Three of Cups is the Mars of Scorpio and intimates that the concretion of mental images is brought about through the Martian power of reproduction functioning on the mental plane. Mental pictures are reproduced over and over again like images on a motion picture film as they work toward more and more concretion and the manifest plane. Alchemical water, the substance of Briah, is often called the 'sperm of the World' and is that which, as Eliphas Levi says, "Man seems to multiply in the reproduction of his species."

To Key 7, symbolizing the watery sign Cancer, is assigned the power of speech. Mars, Key 16, is likewise called 'the mouth as the organ of speech'. Since both of these Keys are associated with the Three of Cups, the Binah of Briah, this intimates that the spoken word is a phase of the finitizing Binah force operating in Briah. The spoken word has truly magical formative powers. In the main, the magical speech is the language of pictorial symbolism; but besides this symbolism, of which subconsciousness is the storehouse, there is a magical language heard by those who have opened their metaphysical hearing. In this language the spoken word has truly miraculous creative powers. This secret language has been adapted to the tongues of men so that certain phrases and words in Hebrew, Latin, Greek, Sanskrit, and even in English, have what a Yogi would call Mantric power. Every word in every language has its own specific rate of vibration and its own specific geometrical form. The letter name Peh, associated with Mars, is the number 85, which is also the number of Gawbiya, פ'לל, cup, goblet, bowl. This intimates that the power of

## THE ORACLE OF TAROT: 22

articulate sound has creative power akin to the Briatic world of Cups.

The archangel associated with Binah is Tzaphkiel, **צפכאל**, 311, therefore particularly related to the Three of Cups. Tzaphkiel means 'contemplation of God' and refers to the Divine Vision. This Divine Vision refers to the Life-power's perception of the logical consequences of what It knows Itself to be. The number of Tzaphkiel is also that of Iyish, **איש**, man, a title of Tiphareth related to personal man. This intimates that personal man can partake of the Divine Vision when he succeeds in attuning himself to guidance from Neshamah. 311 is also the number of Ba-sawdeh, **בסוד**, in the field. This is another indication of the assignment of Tzaphkiel to the Three of Cups, which is astrologically associated with Key 7, Cheth, a field or fence. The field is the area of manifestation.

### MEDITATION

For your meditational work this week begin by intoning the Divine Name Elohim, Aye-loh-heem, to the notes E - F# - C - F - G#. Pause to feel an influx of creative energy and guidance from Binah, root of water and mother of all form. Proceed with the technique associated with the Three of Cups. Place Key 12 and the blue color card above the Three of Cups and intone Ee-Ah-Oh to the note G#. All the Cups are related to Key 12, water, the blue color card, and the note G#, so include this intonation with all the Keys of the suit of Cups. Next attune yourself to the yellow-orange vibration and Key 7, intoning to D#. The decanate ruler involved is Mars, so proceed by intoning as usual to the note C, the red color card, and Key 16. Endeavor to unveil the links of connection between these Keys of the major arcana and the Qabalistic attributions of the Three of Cups. Continue the divinatory practice outlined in Lesson 18, adding the Three of Cups to your reading. This practice will eventually reap rich rewards in guidance and enlightenment from the Inner School, because you are learning their shorthand method of synthesizing a whole series of ideas into a single image. Eventually you will be able to perceive a whole series of individual ideas as a whole, through meditation on a single Key.

### KEY DIVINATORY MEANINGS

The Three of Cups is astrologically related to the second decanate of Cancer ruled by the Scorpio aspect of Mars, time period July 2 to July 12. The distinct meanings in divination combine the pleasure and emotion associated with the suit of Cups and the sex magnetism of the Scorpio aspect of Mars, together with Cancerian practicality and penchant for attachments. Well-Dignified: activity, determination, practicality; fondness for pleasure and comfort; attachments and attractions to the opposite sex; pleasure, merriment, eating and drinking, plenty of new clothes, etc. Ill-Dignified: danger of the 'triangle' situation; trouble through attachments to the opposite sex; misunderstandings; prodigality; sensuality.

### KEY WORD

Enjoyment.

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# THE ORACLE OF TAROT

IN QABALAH

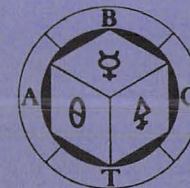
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Lesson No. 23

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BUILDERS OF THE ADYTUM

# THE ORACLE OF TAROT

## Lesson Twenty-three

### THE FOUR OF CUPS

The Four of Cups is the Chesed,  $\text{חסד}$ , or Gedulah,  $\text{גדולה}$ , of Briah and combines the beneficence, magnificence and Eternal Supply attributed to the Fourth Sephirah with the Creative substance of Briah. Now, the creative substance, the Alchemical water of the suit of Cups, is an ocean of living consciousness that is boundless and inexhaustible. No matter how many physical forms may be brought into manifestation, the substance from which they are precipitated can never give out. That substance is omnipresent, and this means it is present wherever there is a human personality. We have immediate access to this source of limitless supply. This is the reason that the fourth, or Chesed, statement in the Pattern of the Trestleboard says, "From the exhaustless riches of its limitless substance I draw all things needful both spiritual and material." The Limitless Substance is consciousness which draws from its exhaustless creativeness a never-ending wealth of life-experiences.

The Four of Cups is particularly related to the 'supply' aspect of Chesed because it is in the Creative World that we must first image for ourselves the fulfillment of every need . . . spiritual, emotional and material. Because we are all part of the race, we are to some extent affected by the beliefs held in the race mind. Hence we are not to expect that mere intellectual perception of this principle will result in our immediate and absolute liberation from want. Like everything else in the external world of appearances, liberation is manifest in a series of transformations. We shall be able to progress from less to more liberty as we grow in knowledge, understanding and skill. The skill has to do with our ability to partake of the qualities of Chesed in Briah, creating images of abundance in all fields of human endeavor.

Creating images alone, however, is not enough. We must charge them with the meaning of the word Chesed — ardor or zeal toward anything. This intensity is necessary in order to counteract the race belief that human beings must suffer deprivation, emotional sorrows, lack, etc. The place to begin this transformation to abundance is in control of the stream of mental imagery. Since the substance of the physical objects surrounding us is the same as the substance of our thoughts, it is here that we must begin our control. Remind yourself over and over again that all physical forms and conditions are really temporary fixations or solidifications of archetypal ideas and creative images in the Universal Mind. Because our personalities are instruments of the Universal Mind, the ideas and images which we hold and repeat eventually become fixated and solidified. If our world is not what we desire, remember, all conditions are temporary fixations and thus are subject to change. It is because in the past we have held negative images of lack and sorrow more consistently than we have held positive images of abundant supply, love and joyful relationships, that our world does not fulfill our highest aspirations.

## THE ORACLE OF TAROT: 23

The substance from which external forms are produced is energy, and that energy is living consciousness. If we can comprehend the basic law of creation, we shall perceive that we live in a beneficent order. Everything in that order works together for the good of those who comprehend it and make it their continual endeavor to express this order in every detail of their thinking, saying and doing. The laws of nature conspire together for the benefit of man. He who knows this and consciously participates in it may and does live a life of progressive liberation, overcoming limitation after limitation as he goes.

The Four of Cups as the Chesed of Briah is associated with the Fourth Path of Wisdom called the 'measuring, arresting and receptacular Intelligence'. On the Briatic plane this Fourth Path acts as a receiver for the beneficent powers from Chokmah. These beneficent powers are subdivisions or specializations of the Life-force in Chokmah. On the plane of creative thought and imagery they manifest as the beneficent thought and compassionate imagery that those who are receptive to the Fourth Path are able to express. The true spirit of Chesed is givingness of possessions, love, time, interest and knowledge. Truly the greatest gift is to be able to give.

Those who attune themselves to the Chesed of Briah project into the mental energy of the world soul a compassion and social conscience that helps in the evolution of this planet. There is so much in the race mind of error, of greed, of separateness and of hate that we must with our creativeness help to counteract these errors. The world needs healers, needs thinkers who can consciously project their constructive imagery into the mental substance of the creative world. This practice of projecting beneficence to all of life cannot help but affect the transmutation of he who practices it because, besides affecting our subtle vehicles, benevolence has a purifying effect on our blood streams and nerve currents that, in turn, effects the physical transmutation necessary for the completion of the Great Work.

In Qabalistic books those who are perfectly attuned to the loving kindness of Chesed are called Chasidim. The blessings that Chasidim shower on those who enter into relations with them are no mere abstractions. They are projections of real substance. You, as true aspirants and advanced students of Ageless Wisdom project this substance in varying degrees. The more love you express . . . the more love and compassion for all of life that you are able to feel . . . the more you will find that the substance of Universal Compassion encompasses you and permeates you in its flowing stream of love. The more we give, the more we get; yet to enter into the true spirit of the Four of Cups is to give freely and abundantly with no thought of return.

This is admittedly not easy in a world whose race mind is poisoned with fear of lack. This is what makes grudging givers, demanding return for everything put out. The point is that we must never look for supply or for replenishment from any outside source. We have to learn to depend upon the Infinite, not on the Manifest. For most of us this is a hard lesson. We must practice free giving until we know what it really is, if ever we are to experience the joys it brings. Unfortunately, at

## THE ORACLE OF TAROT: 23

this stage of evolution the patterns of lack, sorrow, poverty, selfishness and separateness are more prolific in the race mind than those of love, compassion and unselfishness. These negative images are backed by a long history of the race mind's belief in their reality and are, therefore, more readily precipitated through Yetzirah and Assiah than the images of abundance and compassion.

Tzadqiel, **צדקאל**, 235, is the Archangel of Chesed attributed to the Four of Cups. Tzadqiel is the One Power manifest as the universal memory in Chesed. On the Life-power's perfect recollection of Itself and of all of Its manifestations is founded Its beneficent righteousness and loving kindness which are expressed by the word Tzadqiel, meaning 'Righteousness of God'.

The Twenty-first Path of the Letter Kaph associated with Jupiter, whose sphere of influence is in Chesed, is called the Path of Desirous Quest. Man's quest for abundance, like his other personal activities, is a response to the descending influence of the Life-power. We seek because what we seek is really within us, and Qabalistic psychology says that whatever we gain is actually a recollection of what the One Identity already has in store for us. The name of this Path literally is 'the inclination to seek', **החפץ המבוקש**, ha Khayfetz ha meboqash. Its number is 636, which is also the number of **איש-צורי**, Ve-abiv ish-Tzori, "and his father was a man of Tyre", literally a man of rock. This phrase from 1st King 7:14 refers to the parentage of Hiram Abiff, hero of freemasonry. Hiram's father is further described as being khoresh nekhosheth, **חרש נחשת**, a worker in brass. Brass is the symbolic metal of Venus, creative imagination, so he who is a 'worker in brass' is one who excels in creative imagination.

This gematria leads us back to the necessity for positive creative thinking to bring about the fulfillment of all our desires. Liberation is not by a divine act of clemency making an exception in anyone's favor. The mercy and abundance of God consists in the fact that He gives freely of His own wise understanding to all who make knowledge of the Divine Order (Key 10) their primary object of Desirous Quest. They who seek always find. What they find is a scientific method whereby they may express the freedom and abundance which is their inalienable birthright.

As a decanate of Cancer the Four of Cups also partakes of meaning related to Key 7, receptivity, will. Our personality is the movable field of action fenced in by the boundaries of organism and environment. When we are able to make our Chariot of personality consciously receptive to the control of the Charioteer, The One Self, submitting every detail of our personal life to His direction, we automatically attune ourselves to the cosmic rhythms, and our mental imagery in the substance of Briah is in the form of right desires which are in harmony with cosmic principles.

Astrologically the Four of Cups is the third decanate of Cancer ruled by Jupiter, Key 10, and Neptune, Key 12. The Jupiter influence, with its expansiveness and good fortune, is obviously tied in with the Limitless Supply aspect of the Four of Cups. However, in order to

## THE ORACLE OF TAROT: 23

partake of this abundance we must break complexes of error that keep us believing in the necessity of privation. We must adopt the mental attitude expressed by Key 12. Conscious and voluntary reversal of our thinking is indispensable, and the reversal must be practiced continuously.

### MEDITATION

For your meditational practice this week begin by intoning the Divine Name Al to the notes E - F#. This is the Life-power in its aspect of abundance and beneficence. Pause to image the creative water of Briah permeating your body, your aura and your whole field of life experience with the eternal flow of Limitless Supply. The Tableau for the Four of Cups includes Key 7, Cancer, with Key 2 above it; Key 18, The Moon, symbolizing the Piscean influence in this decanate, with Keys 10 and 12 above as rulers of this decanate. By this time you should be familiar with the method used to attune yourself to these combined forces. Use the appropriate color cards with each Key of the major trump involved, intoning as outlined earlier. Pause to recall to mind the key ideas related to each. As you continue in this practice, the combination of symbols, attributions and forces will invoke from your Higher consciousness a synthesis that will tremendously increase your understanding of this particular aspect of the One Consciousness.

### KEY DIVINATORY MEANINGS

The specific divinatory meanings are thus based on the attributions of Chesed, the planetary forces of Jupiter and Neptune, the zodiacal influences of Cancer ruled by the Moon, and the astrological fourth house. Jupiter's sphere of influence is Chesed. It co-rules the third decanate of Cancer besides being exalted in this zodiacal sign. Therefore the Four of Cups has a very strong Jupiterian influence of wealth and expansiveness. The Four of Cups corresponding to the third decanate of Cancer is the time period July 13 to July 22, ruled by Jupiter and Neptune. In specific Tarot Divination its key meanings are: Well Dignified: success in material things, but desire for something higher; a period of comparative comfort, yet a little confining, thus suggesting a measure of satiety; it is a symbol of contemplation and of the turning away from pleasure in quest of higher things; it intimates strong psychic influences in the life or environment of the Querent. Ill Dignified: material gain, but through injustice; sorrows resulting from satisfaction of desire; getting what one has wanted but finding no joy in it.

### KEY WORD

Surfeit.

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# THE ORACLE OF TAROT

IN QABALAH

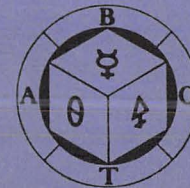
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Lesson No. 24

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BUILDERS OF THE ADYTUM

# THE ORACLE OF TAROT

## Lesson Twenty-four

### THE FIVE OF CUPS

The Five of Cups is the Geburah of Briah. It also has to do with the other meanings of the Fifth Sephirah, Pachad, פחד, fear, and Deen, דין, justice, in the Briatic world.

Geburah is the sphere of Mars, and the Five of Cups is assigned astrologically to the first decanate of Scorpio, ruled by Mars, thus giving this Key a particularly strong Martian influence. In Briah, the plane of creative imagery and construction, the Geburah force expresses in its aspect of dissolution, destruction and change.

Mars is the destroyer, but the destroyer is also the transformer. In our aspirations to build a physical body and consciousness able to channel the higher forces, we must understand, indeed welcome, change. To have such a body there must be destruction of the old errors of thought that bind us. It is not easy to have old errors smashed; to let go of prejudices and pet ideas that we, with our marvelous rationalizing ability, have considered to be pillars of truth and right action. It is not easy to admit that we have felt jealousy, hate, bigotry, envy, and called them by other names. We must face each of these 'dwellers on the threshold' and permeate them with the light of unity and love.

Before we can be set free to create a finer structure, we must perceive that no detail of our personal experience can be separated from the total expression of the Life-power's activity. This perception overthrows the notion of separate personal will and disrupts the mental structures based on the error that we are living our lives in perpetual antagonism to the universe and to the lives of our neighbors. The average person thinks his life has a physical basis. He supposes it to be sustained by food, air, water and the various physical forces of his environment. Deeper perception and understanding lead us to the opposite idea. The one Life-power is the basis of all manifestation whatever, physical or otherwise. The physical world is an expression of the powers of spiritual life. The conditions in our lives are the effects, not the causes, of manifestation. Ageless Wisdom holds causation to be vital, not physical.

Mars is assigned to the direction North, symbol of greatest darkness. This darkness corresponds to the black pillar in Key No. 2 marked with the letter Beth and associated with the ideas of strength and severity, also assigned to the Fifth Sephirah. The idea behind this association of darkness and North with strength is that those powers which are to the average mind veiled in darkness and cause fear, are the same powers which bring release and enlightenment. The hidden forces are liberating forces. What inspires fear and terror in the mind of a savage is what a civilized man employs to set himself free from a thousand limitations. This very force is the basis for those inner modifications of the personal vehicle which result in enlightenment. He who conquers his fear of darkness is able to discover the secrets it hides and to bring them and himself to light.

## THE ORACLE OF TAROT : 24

The power of Mars in Scorpio is associated with the Eighth House of Death in astrology. Our most precious heritage is this power which ordinarily manifests itself in bodily death. The very power which, because we misunderstand it and misapply it, results in disease and death, is the power whereby we may experience perpetual health and immortality. As it functions in the Briatic world of creative thinking, it symbolizes the need for dissolution or death of erroneous forms of desire and creativity, thus releasing the energy for more constructive imagery. In Key 13, attributed to Scorpio, the skeleton is twisted and the river makes a bend toward the east. Both symbols refer to a change in direction. We must change the way we think, especially about the reproductive force. Mastery of the subtle forms of the Mars force is a work of adaptation. In the experience of spiritual unfoldment, awakening is distinctly a destructive process. All the customary wrong thinking and wrong acting must go. The false sense of personal will, personal volition, personal autonomy and personal self-action must be utterly destroyed. This is not a comfortable process. When one is forced to recognize the truth that some of his most cherished beliefs are false, the consequent readjustment is not easy.

The Five of Cups, as the Geburah force in the Briatic world of thought, is therefore not an easy test unless rightly faced and understood. We must all go through it in one form or another, facing this destruction of false knowledge with the consequent chaotic emotions which prevail for awhile, and at the same time holding fast to the wisdom that this destruction is essentially a gathering of material for a grander structure of personality, a clearer channel for the outpouring of the Wisdom of the One Self.

The Briatic world of virgin substance . . . capable of all form . . . capable of impressions of all thoughts . . . the very Love Power that is the basis of the whole created universe . . . must necessarily be the place from whence springs also the opposites of creation, integration and reproduction. This same substance of mind-stuff, this same world of creative thinking, must also be the scene wherein disintegration of old forms of personal consciousness takes place. We must realize that we cannot hope to reach our goals of illumination and adeptship without first destroying the conditions in which we find ourselves. You cannot become an adept and remain as you are.

The Mars force, as it expresses through Scorpio, is directly involved in the transformation of personality which overthrows error. It is by control of this force, the reproductive power of Mars in Scorpio associated with the generative organs of man, that we first transform ourselves and then our world. As we transform ourselves, our organism becomes capable of registering finer vibrations and directing subtler forces than an ordinary human body can manipulate. To begin this transition we must deny and destroy our old 'self', for that false self is really non-existent. The Eighth stage of the Great Work, corresponding to Scorpio, is called putrefaction. It is actually the complete disorganization of all the combinations which entered into the make-up of our false idea of personality. Refusal to enter this

## THE ORACLE OF TAROT: 24

state keeps many students from any real attainment and illumination. The Path of Return is a path of reorganization, and to gain liberation we must pass far beyond the states and conditions of ordinary human personality.

Thus the Five of Cups is a symbol of the necessary destruction of false thinking, acting, feeling and doing that are essential before we can free the Briatic substance in our personal inlet of subconsciousness so that it can take the forms of positive creative thinking that lead to the heights of mastery and attainment.

In astrology Mars, strong in the Five of Cups, is related to war and rash action; yet it is also the planet of driving force behind all successful activity. The way the Mars force manifests itself in us depends upon whether we direct it so as to make full use of its driving power, or whether we permit it to control us, thus inducing rash and foolish activities that are the root of our sorrows and disappointments.

Besides its work of destroying patterns of error, then, the force of Mars as it manifests in Briah is also the propulsive energy which drives our desires and creative imagery into manifestation. Direction of desire is not repression. No man lacking powerful desires and emotions ever attains to the heights of mastery. When one tries to repress the Mars force, it sooner or later breaks loose in a burst of terrific destruction. The channels through which the desire force finds expression are under our conscious control. It is natural and proper to manage the desire nature.

Remember that a fundamental activity of the Mars force in human personality is the stimulation of desire. Many of our desires are unimportant, weak, ephemeral. An enlightened man is a man of few desires, but those he has are deep, powerful, one-pointed. Such a man keeps his mental imagery dwelling on what he has decided to be and do. His mind is able to clearly image his objectives and all his activities are directed to their attainment. Desire is the power that achieves; and the art of directing it, keeping it one-pointed and powerful is the basis for the kind of mastery associated with the Greater Adept assigned to Geburah on the Tree of Life.

The function of speech is assigned to Key 16 symbolizing the Mars force. Our mental imagery, projected into the substance of Briah, is the silent speech of thought. We finally learn that our mental definitions of ourselves and of our relationships with others and with circumstances create our world. If our definitions be wrong, the appearances grow worse and worse. Finally we awake, by a lightning flash of clear perception, and we are then able to introduce a new set of images into the substance of Briah which sooner or later find manifestation in the physical world below. The secret of power and control is the continuous practice of the presence of the One Power seated in the heart of man.

The Archangel associated with the positive aspects of Geburah is Kamael, כמאל, 91, the angel particularly related to the Five of Cups.

## THE ORACLE OR TAROT: 24

This name signifies 'severity of God'. He is a symbol of the Life-power manifesting as the force we feel within us as volition. 91 is also the number of Kissaï, 'אסא, My throne. According to Isaiah 66:1, the throne is the heaven. Ezekiel used this term in a context which intimates that the place of the throne has suffered defilement by the wicked. The throne itself is Kether, but the place of the throne is the Ego manifesting through human personality and it may be defiled by actions resulting from belief in personal will. 91 is also the number of mekala, מכלא, in all things. In the LESSER HOLY ASSEMBLY it is written, "The Name of the Ancient One is concealed in all things." Even in those appearances which seem severe and destructive, the Ancient One is awakening His units of expression, human personality. It is also the number of Amen, אמן, so be it, a title of Kether which as a verb signifies: to be firm, to support, to rear up, to nurture, to foster; also faithfulness, truth, credibility. 91 is further the number of kavvanah, קבנא, fervor, intention, intense meditation. Thus Kamael, the 'Severity of God', is seen to be an aspect of wisdom and truth from Kether. Through meditation, kavvanah, we are shown the true nature of the power we experience as will, which we receive from Geburah. Liberation is the consequence of adding to the self-conscious and sub-conscious functions of the mere genus homo, the superconscious awareness which makes one a perfected image of the One.

### MEDITATION

For your meditational practice this week begin by intoning the ~~Divine Name Elohim Gebur, God as strength, to the notes E-F#-C-F-G# G#-E-C#-D, and endeavor to perceive the volitional force~~ you experience as personal will, as an aspect of the Primal Will in Kether. The Love Power that drives us to unity, the transforming power that destroys outworn forms of thinking and feeling, the volitional force that activates and energizes us with power, is truly an aspect of the Primal Will, the only will that there is. Proceed with your meditation as usual, using the Five of Cups, Key 13 and Key 16. As you meditate on the separate Keys, endeavor to see how the transforming, reproductive power of Mars in Scorpio destroys outworn forms, releasing our creative imagery so that it may impress the 'water of the sages' with images that fulfill our highest aspirations and desires.

### KEY DIVINATORY MEANINGS

The Five of Cups is the first decanate of Scorpio, ruled by Mars, time period October 22 to October 31. Well Dignified: strength, power to do; ability to introduce needed changes and let go of relationships, prejudices and false ideas that are hindering spiritual progress. Ill Dignified: loss in pleasure, vain regret, disappointment, sorrow and loss of those things which have been much desired; treachery, deceit; unexpected troubles and anxieties; disappointments in love, broken engagements, broken friendships. (Note: These sorrows and disappointments, as indicated by the Five of Cups, Ill Dignified, are often the necessary destruction before the beginning of a new and greater expansion and growth in the life of the Querent, depending on his basic understanding and evolutionary level.)

KEY WORD: Defeated desire.

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# THE ORACLE OF TAROT

IN QABALAH

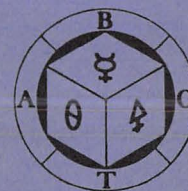
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Lesson No. 25

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BUILDERS OF THE ADYTUM

# THE ORACLE OF TAROT

## Lesson Twenty-five

### THE SIX OF CUPS

The Six of Cups is a symbol of Tiphareth in the world of Briah, the plane of mental images and creative thinking. Tiphareth is from a root, pawar, פאָר, meaning, to be radiant, to explain, to make clear. The meaning 'to make clear' ties in with the Qabalistic doctrine that Tiphareth is the seat of mental activities whereby ideas are clarified. The function of the Ego in Tiphareth is the generation of mental images and the co-ordination of mental activities. The Ego watches and directs the course of events in the field of personal awareness. Thus the Six of Cups, as Tiphareth in Briah, is a symbol of that function of consciousness whereby mental images are generated, clarified and classified.

On the Tree of Life, the Path of Zain joins Binah to Tiphareth. Discrimination, the function associated with the Path of Zain, provides the Ego with standards from which it may form judgments and effect various classifications of mental images. This function is seen to be derived from cosmic Understanding or the diversifying power of the Sephirah Binah. As we have seen, all the functions of the Ego depend upon descent of power from above and their exercise through any given personality center is weak and distorted when this fact is not perceived clearly.

The idea of discrimination associated with the function of Tiphareth in Briah is further brought out by the name of the Sixth Path. It is called the Path of Mediating or Separative Influence. It is from a root, nibawdel or nivdal, נִבְדָּל, meaning: to be divided, separated, set apart; similar to the English 'to distinguish'. The intimation here is that the Separative Intelligence is a mode of consciousness which acts in man as the discriminative power that classifies various objects of experience. In relation to the plane of creative thinking, this discriminative quality of the Ego is the power which classifies various objects of thought and imagination. As the image-generating faculty of Tiphareth functions in Briah, the Ego consciousness within us gives shape and diversity to the archetypal principles flowing into our field of awareness from above. To make this image-generating, transforming power work toward our further growth and illumination, we must act intentionally and consciously as transmitters of power which descends from above.

We must learn to control the fluidic mind stuff of Briah which solidifies into all the forms of the physical plane. Discrimination must be exercised in choosing the desires upon which we exercise our creative thinking. Active desire is the raw material. It takes the discriminative, distinguishing action of our Ego consciousness to relate these desires to their archetypal essence by purging them of the separateness and personal attachment with which they have become mixed. Then our creative thinking is based on recognition that the desire we wish manifest is some aspect of the Great Pattern of Cosmic Law. In other words, we must analyze what we allow our thoughts to dwell upon until we can relate them to those principles of universal law which give them cosmic as well as personal significance.

## THE ORACLE OF TAROT: 25

The Ego in Tiphareth is always the real Actor. Nevertheless, what is below Him acts also. To say that the Ego does the work is by no means to absolve ourselves from effort. So long as effort seems necessary, so long is it necessary. The illusion of separateness is not what we are working against, but it is the delusion which does not recognize the illusion as such, and fails to understand how that illusion is necessary to the Life-power's self-expression in the universe as a whole and in the lives of Its individual human expressions.

One of the names for Tiphareth is Melek, מֶלֶךְ, 90, meaning King. Melek refers to Tiphareth as the seat of the Higher Ego or Christos which has dominion over all things. 90 is also the number of Mem, water. Alchemical water, microcosmically, is the cosmic fire specialized in the nerve currents and chemistry of the blood. It is purified by the image-making faculty of the Ego expressing through human personality. 90 is also the number of the word Mn, מֵן, a root appearing in the word man, moon, month. It is the Sanskrit name for a measure of weight. It refers to man, the measurer, and is thus directly connected with the Six of Cups as the seat of the distinguishing, discriminating faculty of the Ego.

Tiphareth is the sphere of the activity of the Sun, symbolized by Key 19. On the Tree of Life, Key 19 is the Path of the Collective Intelligence which joins Hod, seat of intellect to Yesod, the automatic consciousness. The Collective Intelligence observes facts, classifies them, discerns hidden links of relationships, and synthesizes these observations to form hypotheses. It is self-consciousness and correlates with the ability of the Ego in Tiphareth to create and control mental images. On the cosmic scale the onlooking Universal Self-consciousness incites the activity of the Universal Subconsciousness and thus initiates the rich productiveness of Briah. The Universal Self-conscious level of the Life-power's activity is the actual reality expressed in all phases of personal self-consciousness. Through some personal vehicles, expression is relatively free and clear from obstacles. Through others it is partial and inadequate. The Life-power's perfect self-consciousness, the Ego of all humanity, becomes distorted when it manifests through undeveloped, unripe personalities.

We might compare personality to an electric lamp. The electrical power, one might say, of the Ego is the same power as it shines through all its instruments. However some lamps have greater capacity than others; they shine with a greater candle power. So with human personalities. There is, however, one important difference. The capacity of an electric lamp is fixed. It is built to use so much candle power and no more. It cannot give out increased light. The candle power of a human Ego center, on the contrary, may be developed. Talents may be increased. The secret of happiness and success for any human being is to be all that his talents permit him to be, to make all possible use of the gifts he is endowed with. The essence of every such gift is some form of mental imagery. The Ego functioning in Briah receives the flux of archetypal ideas from Atziluth and proceeds to specialize them in particular forms of imagery. One single archetypal idea, such as that of the human body in a sitting position, may be

## THE ORACLE OF TAROT: 25

specialized into innumerable creative images in Briah. The specializing agency is the Ruach in Tiphareth functioning in Briah, of which the Six of Cups is a symbol. The archetypal ideas are not our own. They do not originate in ourselves. Our talents are given to us. When ideas arrive from the archetypal level, it is up to us to develop them. We are given seeds, but we must make the garden.

Tiphareth is joined to Kether through the Path of the Uniting Intelligence assigned to Gimel. Kether corresponds to the principle of rulership, while Tiphareth is the active manifestation of that principle, as Melek, King, indicates. Therefore in Briah, Tiphareth symbolizes the rulership or control of the stream of mental images whose source is Yekhidah in Kether.

As the diameter of the second circle used in constructing the Tree of Life, the Path of Gimel is the diameter of the Creative World and is therefore a symbol of what determines the limits of creative activity. The upper end of this path is Kether, which is located at the center of the circle corresponding to the Archetypal world. The lower end of the Path of Gimel is Tiphareth at the center of the circle corresponding to the Formative world of Yetzirah. Thus the Path of Gimel links together the Archetypal and the Formative worlds through the activities of the Creative world. The Uniting Intelligence represents the Universal Subconsciousness which is also symbolized by the Briatic plane of activity. Within the universal subconscious substance is the self-image of Yekhidah of that aspect of Its Being which is Adam, generic humanity. Adam, אדם, attributed to Tiphareth, is the Life-power's mental self-representation. Thus man is the Life-power's image of Itself. According to Qabalah, man is not only the central point in the cosmic order, he is also the essential meaning of the whole universe. Man is God's idea of Himself. His expression, in all its perfection, is the motive of creation, the self-impelling tendency in the Universal Mind which is behind the whole creative process.

The Six of Cups is thus a symbol of the Archetypal image of humanity as it is held in the Briatic substance of the Universal Creative Mind. On the cosmic level, the image for the archetypal Adam is already perfect. This archetypal Adam includes the distinct patterns for all the individualized human instruments of the One Ego in their perfection. Thus, on the octave or plane of Briah, our individualized expression of the One Ego is complete and perfected. This plane is outside of our ordinary time concept, as is the consciousness associated with full perception of Tiphareth.

The Uniting Intelligence which links Tiphareth to Kether furthermore expresses the underlying unity which is veiled by the appearances of manifestation. It is a declaration that this unity continues to be Itself no matter what seeming transformations there may be in Its ways of showing forth Its powers. There is actually nothing whatever besides the One Thing. All appearances are literally spun out of Itself by the Life-power. What is important is that the power which spins universes out of Itself centers Itself in man. When we learn how to use it, we have available to us a power which begins with nothing and ends with the

## THE ORACLE OF TAROT: 25

production of all the physical conditions which constitute our environment. This is the power of the human Ego as it utilizes thought power upon the universal substance of Briah.

The Ego or I Am which we feel within ourselves, the central point of reference around which the sum total of our personal experience revolves, is actually the localized expression of the dynamic power of the Universal Center of Being. Through the agency of the universal substance aspect of the One, the limitless power of the Primal Will is reflected into the sphere of personality. It is through the agency of this creative substance that we are in touch with everything else in the universe; with the minds of other human beings and with the essential consciousness of everything, everywhere. The degree of consciousness expressed through a form depends upon the structure of the form, but there is nothing anywhere which is not a center of expression for the Conscious energy seated, universally, in Kether and, personally, in the heart of man. Through the powers of our personal subconsciousness, which is a portion of the stream of mental substance attributed to Briah, we are now and always will be connected with every other form of conscious energy in the universe.

The Angel associated with Tiphareth and the Six of Cups is Michael, archangel of the Sun, of fire and of the South. In Key 14 he is pictured as the Holy Guardian Angel who tempers and perfects his instruments of expression. His name means 'like unto God', 'house of God' or 'power of God'. The number of Michael, מִיכָאֵל, is 101, also the number of Abn Gedulah, אֲבִן גְּדוּלָּה, a great stone.

### MEDITATION

Begin your meditation this week by intoning the Divine Name Yod Heh Vav Heh, Eloah va-Da'ath, יְהוָה אֱלֹהֵי וְדַא'אֵת, attributed to Tiphareth, to the notes F-C-C#-C — E-F#-C#-C — C#-F#-A-A. Pause to feel the One Conscious Energy permeate you as it enters your field of influence through the Sun Center situated in the heart. We go upward or inward in consciousness as we are able to express more and more of the influence flowing down from higher and more interior levels. Proceed as before with the Tableau for this Key. Astrologically the Six of Cups correlates with the Pisces decanate of Scorpio ruled by Neptune and Jupiter. Thus this Tableau should include Key 19, the Sun; Key 13, Scorpio; Key 18, Pisces; and Keys 10 and 12, the decanate rulers. Each of these Keys expresses an aspect of the function of the Ego in human personality as it influences the image-making faculty active in Briah. Key 19, the Collective Intelligence, collects and classifies the stream of mental images. Key 10, Jupiter, expresses that aspect of the Ego consciousness which brings about the unfoldment of personality by the cyclic manifestations of the Life-power, pictured in Key 10 as being the consequence of the law that all things below the human level are shaped by human subconsciousness. Our spiritual unfoldment is more than personal. It is an 'acting out' of universal laws and forces in the field of action represented by the life of a particular personality. Key 12, Neptune, symbolizes our utter dependence on the cosmic life. It is knowing this and acting as if it were true that makes the difference. This results in the utter dissolution of the false, seemingly separated

## THE ORACLE OF TAROT: 25

personality, the 'mystic death' associated with Key 13 and Scorpio. It is a transfer of consciousness to the One Ego, a change from the bustle and disquiet of separateness to the still calm of the One Life. This 'mystic death', which is a consequence of control of mental imagery, is also a consequence of a real dissolution of physical cells, an elimination of cells impregnated with the consciousness of separateness. Key 18, attributed to Pisces, is a symbol of the change in cellular consciousness which is effected as we tread the Path of Return.

### KEY DIVINATORY MEANINGS

Time period is the second decanate of Scorpio, from November 1 to November 10 under the combined influences of Jupiter and Neptune. Well Dignified: the meanings in specific divinations are based on the influence of Neptune and Jupiter in Scorpio combined with its natural 8th house; deep emotions, ardor, enthusiasm, generosity; money through marriage or business partner, or by inheritance; the beginning of steady gain in business or pleasure, but beginning only; peculiar circumstances. Ill Dignified: deceit in reference to partner's money; loss of inheritance through some sort of swindle; danger of death on water, or through poisons or anesthetics; some reversal of fortune.

### KEY WORD

Betterment.

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# THE ORACLE OF TAROT IN QABALAH

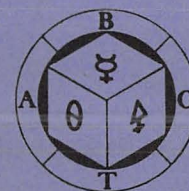
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Lesson No. 26

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BUILDERS OF THE ADYTUM

# THE ORACLE OF TAROT

## Lesson Twenty-six

### THE SEVEN OF CUPS

The Seven of Cups corresponds to Netzach in the Creative world. Netzach, psychologically, is the seat of the desire nature in human personality, and thus the Seven of Cups symbolizes the power of desire in creative thought.

Desire is like all else in human personality, an activity originating at a higher level than that of personal self-consciousness. Just as everything we do is done through us rather than by us, so it is with our desires. The human quest for better things, for improved conditions, for wider and freer ranges of expression, is really a reaction to the ever-flowing infinite riches of the substance of Briah, the First Matter of the World. This urge for growth is from the Universal One. It was active before man appeared on this planet. It formed the nebulae, shaped the solar system, and organized the kingdoms below man. It works now through man himself to lead him to the perfection which is his destiny. The desires welling up in our minds have their origin in the One Mind as it activates the infinite creativity of Briah. In the Universal substance, whatever we desire is already an actuality. Our hopes, our desires, our longings, our expectations, are merely reflections of what actually is.

In most of mankind, at this stage of development, the reflections are distorted, like images in a flawed mirror. Desire seems to be a purely personal matter and often takes unlovely forms. No matter what form it takes, however, desire is always man's mental reaction to the flowing creative 'water of the sages'. The urge for growth we feel within is the impulse of the Life-power's eternal inclination to impart itself ever more fully and freely. Through unripe human personalities this universal urge for growth and expansion often expresses in its crudest form as desire for possessions, for increase of personal power, authority, fame or prominence. All such expressions are tainted with the delusion of separateness and set into operation the forces of contraction rather than expansion. The chaotic conditions observed down through the ages are direct results of chaotic, disorderly images held in the minds of millions of human beings. They have distorted the urge for growth and expansion and out of the Briatic substance have built delusive patterns which are held in the formative world of Yetzirah and are given strength by all who suffer like delusions. If we wish to find liberation we must learn how to align our desires with universal desire and thus break the delusive spell which millenniums of wrong thinking in the race mind have cast over us.

Netzach is the sphere of the activity of Venus, often referred to as "copper" in alchemical writings. These writings further admonish us to "change copper into white", or raise the activity of the Venus center (desire) to the Moon center behind the root of the nose. The Seven of Cups as the third, or Cancer, decanate of Scorpio is ruled by the Moon, Tarot Key 2, and thus symbolizes the need to perceive our desires

in their Briatic essence. The High Priestess herself is a symbol of the Universal First Matter also associated with water and Briah. We must utilize the desire force of creative imagination and raise it to the higher level of clear recollection pictured by the High Priestess. Then we can see clearly how what we want personally may be put into right relationship with the urge for expression of the cosmic patterns of abundance in the Briatic mental substance. Thus our desires are transmuted into the will for manifestation of certain aspects of cosmic law, symbolized in Tarot by the pattern of the veil behind the High Priestess and by the book or scroll in her lap. This means that what we conceive as a personal desire is invariably the drive of some universal tendency which we are able to bring into manifestation. To do this to the best advantage we must analyze what we desire until we see the principles it embodies, purging it of attachment and ignorance. This is what is meant by changing 'our copper' into 'white'.

Human desire, backed by clear images, is able to bring the indefinite principles of the universal urge for expansion and creation into the field of self-conscious awareness and thus apply these principles to finite and particular circumstances, which gives the indeterminate principles of superconsciousness more specific expression. Man has the inherent faculty and ability to assimilate to himself the images and reflections contained in the living light. This is human imagination. These images and reflections are revelations from higher levels, and when man rightly comprehends and uses them they are the substance of genius and magic. The difference between the pain and suffering created through the images of the tyro and those of a True Magician (whose imagery is the basis for transmutation and art) is that the mental creations of the Magician always agree with principles, while the tyro often becomes lost in reflections and wandering images whose habitat is the astral processes of Yetzirah.

Thus for the perfected alchemist, to image is to create. He knows with an absolute knowledge that the things he imagines are true, and experience invariably confirms his visions. When one reaches this stage of development, the substance of the physical world is no longer thought of as being something alien to man's spiritual life. It is simply another aspect of that life; and more than this, an aspect which is naturally responsive to control and direction from the self-conscious level. Enlightened man shapes his desires into coherent patterns which agree with the basic tendencies of the cosmic order. By the same laws whereby the Life-power manifests and maintains the physical universe, man is enabled to modify the forms taken by that manifestation.

The name of the Seventh Path, Netzach, means Victory or conquest. The victory so represented is a conquest of the emotions. This is further brought out by the attribution of the Seven of Cups to the third decanate of Scorpio, which sign has to do with the reproductive faculty in man and intimates that control of emotions is control of the reproductive force. Our desires and passions, until rightly understood and rightly controlled, are the basis for most of our problems and miseries. Thus the Seven of Cups, as the sphere of

## THE ORACLE OF TAROT: 26

desire on the plane of creative thought, holds an adverse connotation of unstable imagination or dreaminess. This is the state of consciousness expressed by human personality when it is unable to control the desire nature or the consequent negative imagery which dominates the mental thought processes.

The number seven is also related to ideas of equilibrium, mastery, peace, poise and prosperity. Desire is related to equilibrium and peace because every desire has for its object the attainment of rest from conflict. What we want is desirable because it will bring us physical, emotional or mental peace. To gain this peace we must conquer the emotions.

Geometrically the heptagon and heptagram, the seven-sided figures associated with Netzach, call for skill developed by trial and error. These figures thus symbolize conquest over a more or less rebellious medium. Acquisition of skill by trial and error is the method of every art. In the Great Art of Alchemy the heptagram and heptagon are employed to symbolize the completion of the Great Work. This figure represents the balance of the seven principles or inner holy planets attained by mastery of the desire nature. The seven-sided Vault in the allegory described in the Rosicrucian FAMA is called a "single compendium of the whole universe". It represents the perfected microcosm or personality of an Adept.

The design on the Seven of Cups shows a single cup in the center of six cups. A six-sided figure always refers to the macrocosm, and this arrangement refers particularly to man as having his being within the greater being of God. When a man becomes aware of this and centers his desires with the Great Center, he enters into consciousness of his union with the One, participating in the consciousness of that One and sharing that One's dominion.

The Seventh Path is called the Hidden or Occult Intelligence, נסתר שכל, Saykel nesether, from the verb sawther, סתר, to hide, to veil, to cover, to conceal. This veiling has to do with the way desire manifests in human consciousness. We begin our journey toward adeptship while still deluded by the dream of personal separateness caused by the illusions of embodied consciousness. When we desire something we want it, and this means we seem to lack whatever we want. To the eye of sense there is no visible evidence that we really possess what we desire. When, however, we understand that the whole creation is mental we realize that the desires rising into our personal consciousness are intimations of what is already prepared for us. In the Briatic world all strong desires are actualities.

The number of nesether is 710, which is also the number of yahrek, ירך, literally the thigh, but used as a euphemism for the phallus. This is another intimation that the activity of the generative and reproductive powers of the One Life motivate man's strongest desires and are at the same time the ones which must be controlled if he is to win the victory which leads to liberation.

## THE ORACLE OF TAROT: 26

The Archangel of Netzach is Haniel,  $\text{הַאֲנִיֵּל}$ , and thus is the aspect of the One Force particularly active in the Seven of Cups or the Netzach of Briah. The name means 'Grace of God' and behind it is the thought just explained that the working of the desire nature in Netzach is really the manifestation of the Divine Grace which has already prepared for us the good gifts we desire. Its number is 97, which is also the number of Ben Adam, Bn Adm,  $\text{בֶּן אָדָם}$ , Son of Man. This refers to man as the means whereby the Divine Grace becomes manifest through correct understanding of the desire nature. 97 is also the number of Amon, AMVN,  $\text{אֲמֹן}$ , artificer, master-workman, architect, designer. This corresponds to the number seven and the heptagram as symbols of skill developed through trial and error. To partake of the Divine Grace, we must gain conquest over the desire nature and balance with exactitude the seven inner holy planets, thus preparing ourselves for Adeptship.

### MEDITATION

Begin your meditational practice for this week by intoning the Divine Name, Yod Heh Vav Heh Tzabaoth (Yod Hay Vav Hay Tzahbah-ooth) to the notes F - C - C# - C — A# - E - E - C# - A. Recall to mind that one of the meanings of 'Lord of Hosts' is the manifold expressions of love associated with Venus and desire. Pause to feel the Briatic substance as an infinite ocean of love, caressing and nurturing you, as a mother does her child, with divine compassion and infinite understanding. Continue your meditation for this week, using the Seven of Cups; Key 13, Scorpio; Key 16, Mars, its ruler; Key 7, Cancer; and Key 2, the Moon. All these Keys have to do with the Netzach force as it operates in Briah, the world of creative thought and imagery. Key 13 and Key 16, associated with the reproductive and the Mars force, have to do with the strong desires associated with the generative urge. Key 7 in Tarot symbolizes peace after war. What we want is desirable because it will bring us physical, emotional or mental peace. Even man's highest quest, the search for truth, is motivated by this desire to set his doubts at rest. Key 2, the Moon, symbolizes our need to relate our desires to their universal significance and thus comprehend the Divine motivation behind them.

### KEY DIVINATORY MEANINGS

The time period is the third decanate of Scorpio, November 11 to November 20, under the subrulership of the Moon. Well Dignified: possible victory, but the person to whom the card applies may be too indolent to take advantage of his opportunities for commanding circumstance. Success may be gained, but not followed up; necessity for choosing only the highest objectives. Ill Dignified: Illusionary success; lying and deceit; drunkenness; violence, even lust.

### KEY WORD

Illusion.

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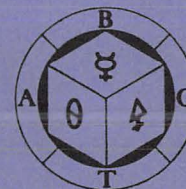
# THE ORACLE OF TAROT

IN QABALAH

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Lesson No. 27

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BUILDERS OF THE ADYTUM

# THE ORACLE OF TAROT

## Lesson Twenty-seven

### THE EIGHT OF CUPS

The Eight of Cups symbolizes the activity of the Sephirah Hod in Briah, the Creative World. Thus this minor trump is a symbol of the action of personal intellect on the plane of creative thought. On the Briatic level the special activity of Hod is discrimination and is chiefly concerned with wise selection of ways and means to satisfy desires, to nourish them with attention and bring them ultimately to full, well-rounded perfection by actual realization. Hod means 'splendor' and comes from a Hebrew root derived from a noun designating the female breast. Ideas of nourishment, satisfaction of hunger and the like are thus intimated.

Hod is the sphere of the Mercurial activity of self-consciousness, Tarot Key 1. Briah is the higher mental plane and true pattern world, whereas Yetzirah, below, is the astral-etheric field of processes and force fields. The discriminative, selective function of intellect must be utilized in order to give the lie to the false knowledge of this world before we can become clear channels for the reception of the true mental patterns from Briah, undistorted by this world's illusions. To achieve this reception we must first learn how to use our intellectual equipment. One such requirement is to clearly conceive your personality as a completely adequate personal expression of the Limitless Light.

In the watery substance of Briah the One Ego holds the pattern of each individual personality expression of Itself throughout that individuality's innumerable series of incarnations. These individualized patterns are complete and perfect. The Life-power is One, but it expresses in infinite variety. Thus we must use our intellectual faculties to establish a one-pointed intention, and hold the intention, to channel and express the highest perfection of our pattern of individualization. This takes practice, and that is the work of Hod; patient, repeated practice every waking hour. What is the practice? To assume the attitude of the Magician, Key 1, at the beginning of every cycle of activity. His number is one, that of beginning; and the only correct beginning is that which looks upon the impending cycle, great or small, as the work of Kether. This practice will put heart into all your work, because you simply cannot adopt the aspiration to be a transparent channel for the power of Kether in whatever you do without getting just that result. It will lead to ways of life more strongly influenced by Neshamah, the Divine Soul. Magical work is through human beings, but its object is to transcend the personality level.

We must not forget either that the intellectual activities of the human mind are wholly dependent on cosmic law. In all their multitude of variations, these personal activities express some measure of the cosmic will-force as it descends to Hod from Geburah. The Path which joins Hod to Geburah is that of the letter Mem, pictured in Tarot by Key 12, which is also a symbol of Neptune. Astrologically the Eight of Cups is assigned to the first decanate of Pisces, ruled by Neptune

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and Jupiter. Key 12 depicts restraint of the flow of the stream of mind stuff, which is, as you have learned, the 'water of the sages' and the substance of Briah. It is the office of human intellect to hold this mental substance in check by concentration and meditation, thus intensifying the mental substance. Any act of concentration tends to intensify mental substance; but to perform the Great Work, it must be brought under intelligent self-direction. Intelligent self-direction includes the practice of non-attachment, or seeing that no form outside the body can be depended upon because all forms are part of an endless series of transformations of energy. This practice, however, does not mean non-action. It is essential in our search for self-mastery that we free ourselves from depending on things, people, systems or creeds — past, present or to come. Nor should we depend on the personal 'self', which is that counterfeit self-reliance which is only egotism in disguise. We must learn to depend upon the Universal Self.

The Stable Intelligence of Key 12 is the Absolute Consciousness reflected into the field of personal awareness in Hod. Its source is Binah, Root of Water, seat of Neshamah, the Divine Soul, and the Sephiratic symbol for the Briatic world of creation. In the World of Creation ideas inherent in the Universal Mind from Atziluth are clothed in substance, from whence they are reflected into the personal mind as intuitions from Neshamah. Another name for the Water of the Sages, or the substance of Briah, is the 'illumination material' of the Alchemists. Through the watery path of Cheth the Divine Soul is reflected into Geburah, seat of volition, and then through the Path of Mem into Hod. The Divine Soul is the aspect of the One Yekhidah expressing as maternal understanding. She is the source of all love and she dwells eternally at the innermost center of all creatures.

The letter name of Mem, associated with the Eight of Cups, is 90, which is also the number of Tzaddi, meditation. When meditation is perfected it leads to the state pictured in Key 12. This attainment has to do with what Alchemists call the 'fixation of Mercury'; that is, the higher use of self-consciousness in creative functions which reverse the customary attitudes of mind and the activities they prompt and lead ultimately to the overthrow of all structures of error. Then a human instrument is able to express truly divine powers, which in turn may be used not only to regenerate his own nature, but also, through it, human environment and human society. The beginning of all this is the intellectual comprehension that the Self, the Ego in Tiphareth, is the only Thinker and Actor in all human personalities, incarnate and discarnate. Personalities are the Ego's means for expressing ever-increasing levels of awareness, and the situations, problems and circumstances in which we find ourselves are the tempering processes that lead individualized man back to unity with his Source.

Realize that all your impulses toward spiritual attainment have their origin in the One Ego. No man attains to union with the One by his own power. Yet many delude themselves concerning this; and from that delusion spring up many weeds of error. Always remember that the least of your impulses toward enlightenment have

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their source in Tiphareth, not in personality. The feelings and interpretations from Hod and Netzach, the spheres of intellect and desire, are mirrored reflections of the true state of things. Nothing originates in or is directed from the personal level. Everything in one's spiritual unfoldment is, as far as personality goes, a tropism — an automatic response to impacts from the level of Ruach in Tiphareth. Because many do not understand this, all sorts of variations of spiritual pride, or even spiritual vanity, vitiate the work of the student who has not grasped this basic principle. This misunderstanding leads to the substitution of purely personal prejudices and judgment and is colored by unresolved complexes. These feelings of personal autonomy are the necessary illusions which are inseparable from human embodiment; but we must know them as illusions if we are to reap the rewards of unobstructed guidance from above.

The great danger is in confusing personal opinion with truth. Even persons with high aspirations are more or less subject to this error. Only repeated meditation on the demonstrable fact that no personal thought, word or act is personally originated will overcome this delusion. One must remember also the fact that we are all affected by the race mind and its long history of ignorant interpretations of the world of appearances. Basically all phenomena of personality result from the interplay of completely impersonal forces, and a primary truth about impersonal cosmic forces is the truth that none belong to or can be owned by anybody. There are no property rights in spiritual powers.

The Actor is always superpersonal. For humanity on earth the Actor is BN, there is no other. Any sense of effort toward transmutation is part of the illusion and is to be looked upon as a 'dealing of God with your soul'. Is it bodily? Then does not your body surround you like a fence? Is it mental or emotional? Are not your thoughts and feelings, subjective though they may be called by others, very definite objects to you who watch them and just as definite as the things you sense in your environment? Physical, mental or emotional, the contents of these three fields of experience are objective to you as you become aware of them and they are to be considered as dealings of God with your Nephesh, for that is the soul the vow refers to, not to Ruach or Neshamah.

As the first decanate of Pisces, the Eight of Cups is also associated with Jupiter, the Fourth Sephirah, and the cycles of cosmic order pictured in Key 10 of Tarot. Relative to its action in Briah, we can see that the intellect of man is a mirror for the universal mirror of wisdom and understanding associated with Briah. When intellect mirrors this level correctly, it manifests as obedience of all personality activities to cosmic law. The arrangement of the cups in the Eight of Cups symbolizes this mirroring of the Cosmic order in the intellect of man. Four cups form a square, referring to order, to Key 4 of Tarot, and to the cosmic cyclic activity pictured in Key 10, Jupiter. Four cups are turned downward toward the manifest and intimate the mirroring of cosmic law in all functions of self-consciousness.

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The number eight itself expresses perfectly the repetition of equal and complementary parts. Such balance of parts in anything moving is rhythm. It is movement marked by regular recurrence and is designated by words like periodicity, alternation, fluctuation and vibration. The magic square of Mercury associated with Hod is a square of 64 cells. 64 is the number of Deen, justice. Justice and truth are names for two expressions of conformity to the Divine Order. When thought and word conform to that order they manifest as truth. When action conforms, the result is justice. Both justice and truth are associated with Hermes and Mercury, because both truth and justice are the outcome of right functioning of human self-consciousness.

As the first decanate of Pisces, the meanings of the Eight of Cups are associated with the Corporeal Intelligence of the path of Qoph. It is the work of the Corporeal Intelligence to perform the physiological changes in the organism of a personality who practices consciously assuming the attitude of a transparent instrument for the flow of power from above. Through the Corporeal Intelligence these meditative practices are built into the structure of the body. In consequence of these changes, whereby the brain cells which embodied the old false notions of personal separateness are gradually eliminated, one realizes more clearly the truth that personality is really the instrument of the Ego and that the Ego is in perfect union with Ab, the Father in Chokmah, and with Aima, the Divine Soul in Binah. Remember, illumination does not erase personality, but it does put us in touch, ever more clearly, with our individualized perfection, the pattern of which is held in the watery substance of Briah. Then one shares in the vision of Neshamah and sees oneself as being linked eternally with the White Brilliance of the Crown. Personality remains distinct, but the bondage of the false sense of separateness is overcome. Just as a ray of light is continuous with the sun whence it goes forth, so is the ray of individuality continuous with the One Life of the Cosmic Self.

The Archangel of Hod is Raphael, רפאל, who is also archangel of air, of the east, and of Mercury. The name designates particularly the Life-power as the active principle of intellect, whereby things are brought to fulfillment and perfection. The name means 'God the Healer'. Raphael is the number 311, which is also the number of Shebet, שבט, rod, stick, staff or scepter. These meanings associate with the wand of the Magician and with the magic of self-conscious intellect. The month of Shebet in Hebrew corresponds to Aquarius and man, the water-bearer. Note also that the number of Raphael is the same as that of Tzaphquiel, the archangel of Binah manifesting Itself as the Divine Soul, Neshamah.

### MEDITATION

For your meditational practice this week begin by intoning the Divine Name, Elohim Tzabaoth, אֱלֹהִים צְבָאוֹת, to the notes E-F#-C-F-G# — A#-E-E-C#-A. Pause to image your intellect as a channel for the intuitional guidance streaming down the Pillar of Severity from Neshamah, the Divine Soul in Binah. Proceed as in earlier instruction, using the Eight of Cups, Key 1, Key 18, Key 12 and Key 10.

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This Tableau symbolizes the correct place of human intellect in the scheme of things and practice with it will help to align your personal self-awareness with your pattern of individuality in Briah, the universal aspect of creativity. Do not forget to assume the position of the Magician mentally before beginning any new cycle of experience. Every morning on arising would be a good practice.

### KEY DIVINATORY MEANINGS

The time period is the first decanate of Pisces, February 19 to February 28, ruled by Jupiter and Neptune. Well Dignified: renunciation of material success for something higher; interest in psychic and spiritual things; strong emotions; charity and helpfulness; love of travel and of scientific investigation. Ill Dignified: momentary success, but nothing lasting; the person to whom the card applies is overimpressionable, erratic and unsteady in his emotions; meaningless change of mood; purposeless journeying; querulous disposition.

### KEY WORD

Instability.

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# THE ORACLE OF TAROT

IN QABALAH

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Lesson No. 28

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BUILDERS OF THE ADYTUM

# THE ORACLE OF TAROT

## Lesson Twenty-eight

### THE NINE OF CUPS

The Nine of Cups symbolizes the power of Yesod, seat of the automatic consciousness in the Creative World. Yesod is the sphere of the activity of the Moon and the Nine of Cups is associated astrologically with the second decanate of Pisces, ruled by the Moon; therefore this minor trump has a strong lunar influence.

In your Tarot studies you have come to correlate the forces symbolized by the Moon and the High Priestess, Tarot Key 2, with those of subconsciousness. It is through subconsciousness that we contact the higher creative powers associated with Briah. These higher powers, the emanations of the creative forces, are the same as the Elohim, mentioned in Genesis and Qabalistically related to the Divine Mother, Binah. Subconsciousness is the channel through which we make contact with the superconscious aspects of creation. Your conscious mind cannot bear the dazzling light of superconscious mental and creative activity. It must receive this light in a form tempered and modified by its passage through subconsciousness. However, subconsciousness must be released from bondage to our sense-dominated, error-filled conscious thinking if we are to enjoy contact with these higher creative forces.

This does not mean subconscious domination of the personality. Theories advocating removal of all inhibitory and restrictive bonds on subconscious mentation are in error. Without the power of inhibition, we should all be mad. Subconsciousness is incompetent to act as the directing agency in human life, for it has no powers of discrimination. It is able, however, to act as a channel through which the actual and higher directive power may be brought to bear on personality. The art is to release subconsciousness from bondage to personality level partial knowledge and inevitable error. Consciously give your subconsciousness over to guidance from the One Self. To do this is really to put one's whole existence at the disposal of the Universal Life.

The subhuman phases of the Life-power's activity are always under the control of man, automatically. The arrangement of the cups in the Nine of Cups is a graphic statement of this fact. Five of the cups are turned upward, signifying, as the number five does, man's dominion over that which is below. Four of the cups are turned downward, signifying the forces embodied in the four elements. Man utilizes these forces in all forms of creation. These sub-human forces are the vital energies or beings connected with the four elements — fire, water, air and earth. As we said, you do not have to bring these elemental energies under control. They are continuously under control. Our emotional states depend upon our constructive control of these forces. If these elemental forces in our nature are not properly guided, they result in the unlovely human traits of uncontrolled anger, jealousy, selfishness, greed, etc. This is how man brings himself 'lower than the beasts'.

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He gives in to the impulses of his elemental nature. They are still being controlled by his consciousness, but controlled negatively because they can do naught but respond to his subconscious states. Even when these forces seem to be most adverse to us and to our aspirations, they are simply responding to our actual states of consciousness.

If we open ourselves to the higher creative forces by consciously releasing subconsciousness to guidance from above, all the sub-human phases of life activity will begin to reflect this realization in improved environmental conditions and improved human relationships. We are then identifying ourselves with the integrative, up-building higher creative forces of Briah. We are going with the current of universal creation instead of against it. By reversal of our essential attitude we experience what seems to be a reversal of conditions, but actually the change is in ourselves. "There is no variableness in THAT".

The Nine of Cups, being strongly lunar, is associated with lunar symbolism; thus the magic square of the moon is correlated with this Key. The constant summation of this magic square is 369, which is also the number of Olahm Ha Briah (OVLM H BRIAH), עולם ה בריאה, The World of Creation. The association of the creative powers with those of the Moon intimates that the creative forces are powers whereby the Life-power reflects Itself to Itself as the moon reflects the light of the sun. 369 is also the number of Nekhushah (NChVShH), נחושה, copper, associated with Venus. It is connected with ideas of fecundity, germination, growth and desire fulfillment, as symbolized in Tarot by Key 3. This connects it also with the Nine of Cups whose specific meaning is fulfillment of desire.

In Yesod the light force of Chokmah takes form as Nephesh, the Vital Soul common to man and all forms of being below him. In the mineral kingdom the Vital Soul expresses itself as the force which binds electrons together to form atoms and results in the electric, magnetic and chemical phenomena of that kingdom. In the vegetable kingdom the vital quality of this energy is more fully expressed, and investigators in this field have demonstrated the fact that plants have sensation and even the rudiments of desire and volition. In the animal kingdom these psychical aspects of the Life-force are more and more fully displayed through the ascending scale of animal forms.

In man the whole range of powers from the lowest mineral to the highest animal are recapitulated. These powers are present in the automatic consciousness of the Vital Soul. Intelligent understanding of the sub-human forces is necessary for they are truly marvelous, but there is danger in surrendering to them. The sub-human levels are not in themselves evil, as the name of the Intelligence of Yesod — Tahoor, the clear or pure — signifies. The evil and danger come into being when man deliberately surrenders his divine heritage of self-conscious awareness to lower levels of being. Man's prerogative is to rule the sub-human powers, and to rule them he must know them. The black magic practices and other forms of debased magic and spiritualism, to

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say nothing of the use of drugs, are dangerous because the self-conscious awareness of the person who is the subject of the experiment is surrendered. Yet these powers, when we understand them and invoke and utilize them consciously, are the basis of wish fulfillment. Through these forces, positively handled, we contact the creative powers of the Elohim. When we are able to attune ourselves to the automatic consciousness on the level of Briah, we bring the creative gifts from higher levels into focus.

The Nine of Cups as a decanate of Pisces is associated with the Corporeal Intelligence of the 29th Path of Qoph. Turning over the guidance of our subconscious activities to the higher creative forces of the Elohim begins the transformation of our bodies associated with the work of the Corporeal Intelligence. Our brains are adjusted so that they may register the finer types of experience which lead us toward liberation. Subtle changes in function and structure are brought about so that we become consciously aware of what may be called octaves of vibration beyond the range of ordinary human experience. Part of our work in releasing subconsciousness to guidance and attunement with the creative forces in Briah is brought about by right meditation, which has for its object the removal of obstacles to the descent of a higher order of consciousness into the field of human awareness.

The automatic consciousness frames the patterns for the functions and structure of our physical body. We must do more than wish for liberation. We must use every device we can image to give subconsciousness the picture of our personality as a transparent channel and instrument for the creative, evolutionary, constructive forces of the Elohim. In doing this we begin the work of attuning ourselves to the universal patterns in Briah, which are direct elaborations of the archetypal principles of Atziluth. When the automatic consciousness in Yesod is directly influenced by the Briatic patterns of unity, love and wisdom, it begins building the more definite patterns which activate the forces of change and control of the sub-human forces. These, in turn, build the new understanding of our true place in the universal scheme into the very cells of our body. This is the building of the Temple of God; this is the perfected body of the Adept; this, indeed, is the union of the Bride with the King.

The change in consciousness which is a consequence of structural and chemical alterations in the aspirant's physical vehicle, is a gradual change. It is preceded by a series of transformations at the level of the Vital Soul. This is begun, as we have said, by an abiding, habitual realization that every least detail of personal activity, though truly personal, is related to the whole of the Life-power's self-expression. It brings us finally to the conscious knowledge that every center of human personality is truly one with the ALL.

The Nine of Cups as a symbol of the automatic consciousness of Yesod, functioning in Briah, expresses the patterns of love, beauty and fulfillment of desire, because on that level, as you have learned, our desires are actualities. The Yesod of Briah clothes these attributes in vibratory patterns which we can attune ourselves to receiving through

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our inlet of subconsciousness. Yesod is the repetitive, elaborating power which, in Briah, holds the water or substance of thought in patterns and constitutes the substance of higher inspiration and intuition. Those who make themselves receptive to the Briatic creative level tap this eternal creativity which is the basis of inspiration for great artists and all others who bring new beauty and new innovations into the world. It is through the automatic consciousness also that contact is made with the Great Companions and Masters of the Inner School. This is brought about by an activity in our brain which includes proper functioning of the Moon Center or pituitary body. The consciousness of the Masters, beyond our present level of attainment, is our superconsciousness. Through their conscious alignment with any Sephirah on the level of Briah, they broadcast their knowledge of the mental images, patterns and forms in the Creative world. Thus true creative artists and geniuses in science or other fields, by their acts of concentration and intense desire toward their field of endeavor, are meditating automatically and contact those beings ahead of them on the evolutionary scale who inspire them with their superconscious knowledge of the field in which they are so intensely desirous of knowledge.

Our contact with this higher order of knowing is established through the agency of the automatic consciousness, because the latter is the means whereby we enjoy telepathic communication with other persons. It is through our contact with these teachers that we have contact with the One Teacher. These lessons and all similar works are expressions of the outpouring of the higher consciousness of Those Who Know. The Great Companions are always broadcasting their knowledge to receptive minds.

The Archangel associated with the Nine of Cups is Gabriel (GBRIAL), גַּבְרִיֵּאל, 246, archangel of the sphere of the Moon and particularly associated with its action in Briah. Gabriel, in the New Testament, is the angel of annunciation. His name stands for the Life-power's manifestation in the processes of reproduction and signifies the strength, virility and procreative force of God. Gabriel is also the Archangel ruling the West or the manifest. It thus corresponds to the Jupiterian good fortune assigned to West on the Cube of Space. The symbolism of the West represents the end of the day or completion. In Key 20 Gabriel is pictured in connection with the Last Trump of Judgment Day.

The Hebrew name for West is Ma-arahb (MORB), מֵעַרָב, and has the value 312, which is also the value of Khodesh (ChDSh), חֹדֶשׁ, new moon, new, fresh, and of Kiddeysh (ChDSh), קִדְּשׁ, a verb meaning to renew, restore, do afresh, to produce something new. Now is the only time when anything can be new. Only at the end of a cycle may a hitherto unheard of thing exist. 312 is also the value of Shawkhad (ShChD), שָׁחַד, to give, to make a present; or, as a noun, a gift. This word ties in with the basic meanings of the Nine of Cups, to which the Archangel of the West is associated, as the card of wish fulfillment. The Elohim which are the active Divine Powers of creation described in Genesis 1 are really powers of man. Man, when he

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attunes himself through the automatic consciousness to the Higher Creative Powers, is able to form the darkness by the WORD and bring forth the light, which is good.

### MEDITATION

For your meditational practice this week begin by intoning the Divine Name Shaddai El Chai (Shah-dah-ee Ale Khah-ee) to the notes C - F# - F E - F# D# - F. Formulate an image of your subconsciousness as a pure, clear mirror reflecting the Divine forces of creation to your conscious mind. Man is the mediator, and by consciously surrendering himself to Divine guidance he automatically controls the sub-human forces in such a way that he brings about his own release from bondage and delusion. Continue the practice by meditating on the Tableau for the Nine of Cups as with previous Tableaus. Besides the Nine of Cups this Tableau includes Key 2, Key 18, Key 7, Key 12 and Key 10. Do not neglect your practice with the Tarot pack as outlined in Lesson 18, adding the Keys of the Cups suit to your reading as you become familiar with them. This is very important if you are to develop the intuitive understanding necessary to synthesize all the diversities of meaning, so that integrating ideas and relationships flow into your consciousness as you work with the Keys. Never forget to begin all practice in interpreting Tarot layouts by invoking the One Identity and opening your consciousness to guidance and direction from above.

### KEY DIVINATORY MEANINGS

The time period is the second decanate of Pisces, March 1 to March 10, under the subrulership of the Moon. Well Dignified: complete realization of desires; almost perfect pleasure and happiness; wishes fulfilled; physical well-being. III Dignified: vanity, conceit, egotism; foolish generosity or ostentatious expenditure; the person to whom the card applies is too easily led; one spoilt by prosperity.

### KEY WORD

Desire fulfilled.

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# THE ORACLE OF TAROT

IN QABALAH

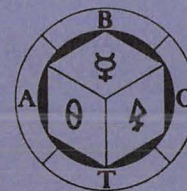
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Lesson No. 29

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BUILDERS OF THE ADYTUM

# THE ORACLE OF TAROT

## Lesson Twenty-nine

### THE TEN OF CUPS

The Ten of Cups symbolizes the power of Malkuth in Briah. One of the titles of Malkuth is Kallah, the Bride. She symbolizes the receptive, malleable, ever-changing quality of physical existence. Since Malkuth and Kallah are assigned to the physical plane and the physical senses, we are concerned here with the reciprocal influence between this world's experience and our creative thoughts and images.

One of the first things we must realize in our search for liberation is that the powers which constitute our personal existence are not dependent on any form of material manifestation. An error of errors is our belief in the importance of form and our subsequent dependence on things. Immaterial forces from higher planes project themselves into our material existence. Things are the external manifestations of invisible, internal realities. Our physical senses are incapable of unveiling the true nature of reality. When we make this realization habitual, the hypnotic spell of sense experience will be broken and our creative thinking will be released from its delusive limitations.

The influence from Briah in Malkuth, when misunderstood, results in the misinterpretations that bind us. This is intimated by the attribution of the Ten of Cups, astrologically, to the third decanate of Pisces wherein the Neptunian and Jupiterian forces of Pisces are combined with the Scorpion Mars force. This combination denotes tremendous power of receptivity and psychic development which, when the personality instrument is too physically oriented, can cause much disturbance through over-receptivity to other's thoughts and wishes, indecisiveness, and danger from psychism. If one influenced by this Key does not interpret the emanations from the creative plane with spiritual understanding and wisdom, these emanations can be the basis for the self un-doing and obsession connected with the ill-dignified aspects of the Ten of Cups.

The disruptive influence of too much reliance on physical sense reports is further brought out by some of the Gematria associated with Malkuth, מלכות. Its number is 496, which is also the number of Tzahroor (Tz R V R), צרור, an adjective meaning bound up, tied, preserved. The physical plane must be understood as the plane wherein forces from higher levels are bound up or preserved in physical form. 496 is also the number of Shiqqootz (Sh Q V Tz), שקוטץ, disgusting, filthy, an abomination, an idol. This word refers to Malkuth, the sphere of physical sensation when it is apparently separated from the Sephiroth above. Malkuth is the lowest and most external Sephirah, and when man's consciousness is fixed on Malkuth, to the exclusion of higher, more interior objects of perception, he is an idolator. For in Malkuth are but the projected images of inner states of being; and to worship the image, to trust in appearances, is idolatry. 496 is also the number of Leviathan (L V I Th N), לויטן, the dark serpent. He is a

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symbol of the Cosmic Antagonist; he is the physical plane as it appears to the ignorant. Yet when we understand this plane, the Dark Antagonist is seen to be the perfect order of the Kingdom. Without spiritual understanding and knowledge that there are realities beyond the physical plane, Malkuth, the sphere of the physical sensation behind the elemental forces, is interpreted too grossly. This misinterpretation, when a personality is extremely receptive to the thoughts and errors of others, can lead to the self un-doing, over-indulgence and mental injury associated with the ill-dignified aspects of the Ten of Cups.

Release from the limitations of physical existence comes when we begin to comprehend that these limitations are illusive. When we truly understand physical existence, we are free from its bondage and can enjoy a life which includes all the advantages of the physical plane as well as those of higher levels of existence. We must realize that our physical body has counterparts on other planes. In Briah is located our higher mental-emotional body. Even though most of us are not aware of it, we live just as certainly in the world of creative thinking as we do on the physical plane.

For purposes of developing keener self-conscious awareness during an incarnation, we are concentrated down to a conscious knowledge of physical phenomena only most of the time. But, as aspects of the One Ego, we live also on higher planes. When we have become proficient in opening our consciousness to more subtle levels, we will become aware of these higher dwelling places of our soul. We will know also that all personalities dwell on all planes. It is becoming conscious of it that gives superphysical powers. We will also find that to ascend in consciousness does not cut us off from participation in the physical world. All our work is aimed at helping us to live in such a way that we can enter into these higher levels of existence while still incarnate on the physical plane. This is the essence of Qabalistic and Hermetic doctrine.

Even before we have become conscious of our oneness with Briah, we can partake of its gifts. All our inspirations, intuitions and true creative ideas come to us through contact with this level of cosmic images and patterns. These patterns are direct results of stimulation from the Atziluthic plane of universal principles. It is important to understand that when these Briatic images are given to us it is our job to bring them down through the lower planes into practice. We have dreamers who can contact this plane and receive a stream of mental images from Briah, but are unable to bring them down through the Yetziratic plane of processes and plans and to the Assiatic world of physical phenomena. These mental patterns and inspirations are given us to use. We must learn to precipitate them down through the planes and relate them to situations, circumstances and needs here on the physical plane.

The Ten of Cups as a decanate of Pisces is associated with the 28th Path of the Corporeal Intelligence (SK L M V G Sh M). M V G Sh M, םׁוׁלׁוׁם, the word translated Corporeal (literally Incarnating) is 389.

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This is also the number of Dakar ve-nuquba (DKR VNVQBA), דקר ונוקבא. This gematria relates particularly to the process by means of which bodies are incarnated and forms marked out. In order to attain to conscious participation in higher realms of existence, the physical body must be purified and transmuted so that it may serve as an instrument for the expression of spiritual powers and as a receiving station for impressions from levels of existence above and beyond the limits of the physical plane. The practices of true occultism help us to overthrow the errors in our conscious thinking, which in turn affect our subconscious mentation which is in charge of bodily function. This is partly the work of Mars. As related to the Ten of Cups, it is the Scorpio aspect of Mars. When rightly utilized in meditation, the Scorpio force rises through the spinal cord and gives the organ of inner vision, the pineal gland, the strength to open. Through such practices as are outlined in these lessons, this rudimentary organ is brought to the point of perfect function. This is the organ of true spiritual vision which enables one in whom it is open to see beyond the limits of the physical plane and to perceive man's perfect union with his Divine Source.

The physical body of man is a point at which the powers of the Cosmic Self, Yekhidah, are linked with those of the Central Ego. At or in this same field of physical expression the Life-force of Chokmah is active. It is during man's life in his physical body that he must accomplish the work which overcomes the delusions which seem to limit him. Physical existence, represented by Malkuth, is the starting point for work which leads us to conscious participation in higher levels of awareness. It is here that we must first become conscious of our more subtle bodies. It is here that we must become aware of our dwelling place in Briah, where all aspirations are actualities. This, in truth, is becoming free of limitation, deprivation and sorrow. As the Emerald Tablet says, "It ascends from earth to heaven and descends again to earth." The physical plane is the starting point. When the circuit is completed the physical plane and our physical bodies are the scene of the final perfection, which is the perfect physical embodiment of the powers of the Ego in Tiphareth.

Note that the arrangement of the Cups in this Key are the same as the Sephiroth on the Tree of Life. In Malkuth all the influences from above converge. It is a symbol of the whole Tree in manifestation. In the Malkuth of Briah the potencies of all the Sephiroth are held in the watery mental substance of creation. As the fruit of the Tree in Briah, Malkuth is the fulfillment of the Kether of Briah, which was seen to be the will to differentiate or the will to manifest. Thus our physical personalities are the instrument for the expression of the One Life's desire to differentiate Its potencies in conscious images of Its Divine Self.

As a decanate of Pisces, the Ten of Cups partakes of the forces of Jupiter and Neptune, Keys 10 and 12. In order to awaken to conscious knowledge of our more subtle bodies we must perceive the whole cosmic order, Key 10, as filled with living consciousness and, further-

## THE ORACLE OF TAROT: 29

more, perceive this order in ourselves. We must find the Center from whence the lines of Limitless Light radiate to all infinity. To know yourself as a dweller in all worlds is the fruit of practicing the Great Work. As the work nears completion you will realize that it is not your work, but that of the Central Ego. The reversal of consciousness symbolized in Key 12, Neptune, is a statement of this realization. It is more than the momentary ecstasy of union with the All often described by mystics as Cosmic Consciousness. It is a permanent and permeating alteration of our insight into life and our outlook on the world. It is the "New Heaven and the New Earth". The New Heaven is realized as being here and now. We dwell on all planes now. Then we realize that there is nothing remote about the higher levels of consciousness related to the Sephiroth above Malkuth. Indeed, there is nothing remote about any Sephirah in any of the Four Worlds. Sooner or later we will become aware of all the inner worlds as interior realities to which we can have free, unobstructed access. The New Earth is not a different earth. It is the same world with the same physical laws. It is new because we see it with new eyes. We no longer see anything herein as antagonistic to us. We no longer fear conditions. When we arrive at the goal of the Great Work we will have awakened to the truth that the external world is actually the expression of interior powers. These interior powers, the interior planes, the subtle worlds of causation, are inside ourselves and are directed from the Throne of God and the Lamb at the center of our being.

The Archangel associated with Malkuth is Sandalphon (SND L Ph V N), סנדרפון, symbolizing the passive, receptive, feminine aspect of God, the basis of the manifest. The number of Sandalphon is 280. Note that its number reduces to 10, the number of the Kingdom. 280 is also the number of the Hebrew spelling of Tora (T O R A), טערא, the law. The Kingdom is seen to be the result of the Life-power's perfect memory of the orderly sequence of its self-expression. It is also the number of Rota (R O T A), רוטא, the wheel which indicates that the basic law of the manifest, Malkuth, is the law of rotation.

### MEDITATION

For your meditational practice this week begin by intoning the Divine Name of Malkuth, Adonai Melek (ADNI M L K) pronounced Ah-do-nah-ee May-lek, to the notes E - F# - G - F G# - F# - A#. This is the Life-power in Its aspect of embodiment. Spirit is the actual, true Self. As you intone this Divine Formula, know that Its power works to bring about those changes in your personal vehicle which will make true enlightenment possible. Continue your meditation with the Ten of Cups as with previous minor Trump Tableaus. Include Key 18, Key 10, Key 12, Key 16 and Key 21. We have included Key 21 as a symbol of earth, associated with Malkuth and the four elements. Our physical existence rests on no material foundation, as the dancer in Key 21 demonstrates.

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### KEY DIVINATORY MEANINGS

The time period is the third decanate of Pisces, from March 11 to March 20, under the sub-rulership of Mars in its Scorpio aspect. The meanings are unfortunate unless the divination refers to spiritual matters; for the combined forces of Mars, Jupiter and Neptune in Pisces on the physical levels, while they mean tremendous power of desire and sometimes the satisfaction of desire, point rather to unbalanced force than otherwise. Well Dignified: if relating to spiritual matters, permanent and lasting success through inspiration from higher levels of consciousness; high psychic development; realization of the highest aspirations; happiness. On questions at a lower level, even if well dignified: great ambition; ultra sensitiveness; great power of realizing desires, but equally great danger of misusing that power. Ill Dignified: in spiritual questions, danger from psychism; probability of being injured mentally through unwise attempts at meditation. On all other questions: danger of self-undoing from psychism; prodigality; possibility of being influenced by others through the desire-nature; tendency to drug habits and drunkenness; disgust resulting from over-indulgence; excess in pleasure.

### KEY WORD

Excess.

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1. The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the integrity of the financial system and for the ability to detect and prevent fraud.

2. The second part of the document outlines the specific procedures for recording transactions. It details the steps involved in the accounting cycle, from identifying the transaction to posting it to the appropriate ledger account.

3. The third part of the document discusses the role of the auditor in verifying the accuracy of the records. It explains how the auditor uses various techniques, such as sampling and tracing, to ensure that the financial statements are reliable.

4. The fourth part of the document discusses the importance of internal controls in preventing errors and fraud. It describes how a well-designed internal control system can help to ensure that transactions are recorded accurately and that assets are protected.

5. The fifth part of the document discusses the role of the management in ensuring the integrity of the financial system. It explains how management can use the information provided by the financial system to make informed decisions and to ensure that the organization is operating efficiently.



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# THE ORACLE OF TAROT

## IN QABALAH

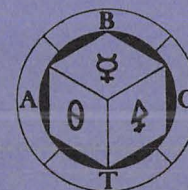
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Lesson No. 30

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BUILDERS OF THE ADYTUM

# THE ORACLE OF TAROT

## Lesson Thirty

### THE KING OF CUPS

The King of Cups is attributed, as are all Tarot Kings, to Chokmah, ChKMH, Wisdom; to Ab, AB, the Father; and to the powers of the letter Yod. His activity in Briah expresses as the positive, projective aspect of desire-force in the mental realm.

When the Tree of Life is divided within itself into the Four Worlds, Briah correlates with the letter Heh of IHVH, and with Binah, 'Root of Water'. As you have learned in earlier lessons, all Sephiroth are said to be feminine and receptive in relation to the Sephirah and Paths above, and masculine or projective in relation to the Sephirah below. Thus, as a symbol of masculine projective activity in the Creative World, the King of Cups personifies the masculine, projective aspect of the Sephirah Binah. This is born out by its connection with the Paths projected from Binah. The 17th Path of Zain correlates with Gemini, and the 18th Path of Cheth with Cancer. Astrologically the King of Cups corresponds to the last decanate of Gemini and the first two decanates of Cancer. (See chart accompanying Lesson 17.)

The 17th Path expresses Binah force as the mental activity of discrimination which, though rooted in the particularizing, limiting quality of Binah, is at the same time a self-conscious or projective activity. The King of Cups personifies this distinguishing quality of Binah in the self-conscious activity of discrimination. Relative to our creative thinking, this discriminating quality helps us differentiate between self-conscious and subconscious activities and thereby establish the balance between them that leads to freedom from the sense of separateness. By proper control of our thinking processes, we establish equilibrium between the functions of the solar and lunar currents of the Life-breath as they course through our physical body. This process is begun by proper utilization of the discriminative faculty and leads to knowledge and guidance from Neshamah, the Divine Soul seated in Binah. The Divine Soul, or One Teacher, speaks eternally and to all men, but the instruction falls unheeded on deaf ears. Ability to hear the Voice is the fruit of practicing the mental control symbolized by the King of Cups.

The 18th Path of Cheth, associated with Cancer, is the second projective path from Binah, carrying down the influence which energizes Geburah, seat of volition. In relation to the King of Cups, this Path symbolizes the projective aspect of Binah as the actual energizer of our feelings of volition.

As we have reiterated so often, Qabalistic psychology holds that the notion of personal will is a mistaken interpretation of consciousness caused by the working of impersonal cosmic forces through a human organism. There is no volition whatever which is not identical with the operation of natural law. The human body is a vehicle or chariot (Key 7)

## THE ORACLE OF TAROT: 30

whereby universal forces are so interrupted that they produce various manifestations, psychical and physical. The process of limitation and specialization begun in Binah and projected through the Path of Cheth results in tensions that we feel. This feeling in turn is the cause of belief in personal will. Careful discrimination, however, will demonstrate that every expression of will is really an equilibration of opposing tensions produced by the Life-power, Itself, working in the field of personality according to undeviating laws, mental and physical. The letter Cheth represents the fence of personal consciousness. What occurs within the field does not originate in it. What seems to be within the personality is actually one with all that is outside the fence.

The 18th Path is related to water through Cancer, and the arcana are said to 'flow down' into the personality level. The flow is from the inner planes of causation. From this source, power flows down into our daily experience. This projective flow from Binah, the 'Root of Water' which gives us our feelings of distinct personality, is symbolized by the King of Cups as the masculine aspect of the finitizing, limiting Binah. In this power (called 'water' because it comes in waves, runs in currents, and ebbs and flows) all forms are held either in suspension or solution. The river in Key 7 represents the eternal flow of conscious energy. This stream of power, coming from beyond the limits of personality, is the cause of all activity within those limits. The charioteer is the One Will; therefore he is one with the Hermit, corresponding to the Yod force of Chokmah, the Light force which is the real and only will force.

As a symbol of Yod the King of Cups is associated with the 20th Path of Yod on the Tree of Life. The power at work in this Path is another phase of the paternal Life-force of Chokmah. On the head of the Hermit is a letter Yod, colored blue, symbol of subconsciousness, to indicate that the work of the 20th Path is a subconscious activity of the paternal Yod force. This is precisely the phase of Yod symbolized by the King of Cups, because he represents the positive projective or masculine aspect of an activity — desire and imagination — associated with subconsciousness and the feminine aspect of the One.

The essence or essential unity linking all aspects of the One Reality is light — the light force of Chokmah which is the light of stars and the inner light of man. What men feel in their bodies as the power of will is the surge of the light force through bloodstream, nerve and tissue. This 'will' we feel is the source of all that is differentiated into desire force and its subsequent mental images. What most of mankind interpret as independent free will, originating in every separate human soul, the wise declare to be a tropism. As a moth flies toward light, so do we turn by an irresistible impulse, inherent in our very organism, toward the Inner Light of Yekhidah, symbolized by the upper point of the Yod.

The true magical will is perfect obedience. Not by changing nature, but rather by discovering her laws, do we exercise the positive initiating qualities of the King of Cups. We must use our desire-force

to create images of man's true place in the scheme of evolution. This is the highest use of creative imagery. We create the image of our personal life as being directed by higher levels of intelligence, making habitual in our every thought, act and deed the truth that nobody can do anything of himself. When one gains proficiency in using his creative thinking for this purpose, he becomes a channel for the magical will of the One. Part of this practice is to impress upon subconsciousness the idea that it is to be subject to nothing but direction from the Divine Soul in Binah, thus freeing it from the thralldom of self-conscious interpretations of the meaning of appearances. Our daily, hourly quest, all our powers of imagery and creative thinking, should be pointed toward making ourselves receptive to the visions which come from above.

Thus, though one who has succeeded in channeling the Magical Will feels, as all men do, that he makes deliberate choices, he differs from most men in his clear understanding of this feeling. All his creative thinking and imagery are directed toward making habitual his knowledge that the true source of this feeling is the drive of the One Will, rooted in the Life-force of Chokmah.

This is further brought out by the astrological correspondences to the King of Cups. The last decanate of Gemini is ruled by Saturn and Uranus. Herein are combined the Saturnine limiting force, which is essential in constructive potent imagery, and the Uranian power of seeing new combinations and relationships. In becoming a channel for the Magical Will, we must know that Principle is never bound by precedent. Thus our vision is clarified toward what lies beyond the heights of present human attainment.

The first two decanates of Cancer are ruled by the Moon and Mars. Through its correspondence to the Moon in Cancer, the King of Cups is seen to be a personification of the masculine projective power of Yod as it functions subconsciously. This is further indicated by the position of the letter Yod on the Cube of Space. It is the line North-below, combining the powers of Mars (North) with those of the Moon (below). As a symbol of the projective power of Yod functioning on the receptive plane of creativity, the King of Cups is precisely a personification of this combination. The will force of Chokmah in Briah provides impetus and drive to the desire nature and gives volition and movement to the substance aspect of the One.

Note in the King of Cups the predominance of water, the Great Sea of living conscious energy or mental energy associated with Briah. The King sits on a height above the Sea, intimating mastery of the fluctuations of the mind stuff or the stream of conscious energy. The Mind stuff is the water of Briah. The fluctuations of the mind stuff which the King of Cups controls are the states of consciousness brought into being by subconscious activity in the generation of mental images. The completion of the Great Work is the consequence of definite intention on the part of the person practicing control of the mind stuff. In the earlier stages of the work this intention has to be continually recollected. A continuous flow of knowledge in a particular object is impossible unless the object be remembered. This act of intention is rooted in the Cosmic Will force of Yod.

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When one takes the whole Briatic plane as the Universal sub-consciousness of God, then the King of Cups symbolizes the principle which maintains and directs the growth of all living beings, sets all nature in motion and is especially active in the reproduction and development of all organic form. As a combination of the powers of Alchemical Water with those of Chokmah and Ab, the Father, the King of Cups corresponds to the union of Sulphur with Alchemical Water mentioned in the Turba Philosophorum. There it says Alchemical Water owes its permanence to the fact that it is united to its sulphur. Thus without the active Life-force of Chokmah, the substance aspect of the One would have no permanence. The Water is the container or vehicle of the Fire; and the fire of Chokmah, the Life-force, is hidden in the substance of the One.

The association of Mars with the King of Cups intimates the part that action or motion plays in the process of physical embodiment. When the coins of mental imagery are turned to redness, action is entered into. If we neglect action in the world of the manifest, we do not flow with the motion of life and our mental images fall short of realization. Though the King of Cups looks tranquil and inactive, the fish design on his throne represents the motion of the mind stuff and the power of Mars in Scorpio. In Hebrew, fish is Nun, associated with Scorpio and Key 13. The activity of Mars in Scorpio is the reproductive, vital force which is the basis of all form.

### MEDITATION

Begin your meditational practice this week by intoning the Divine Name Yod Heh Vav Heh. Pause to acknowledge the light-force from Chokmah as the true source of your feelings of will and desire. Combine the King of Cups with the Keys corresponding to its Astrological attributions: Key 6, Gemini; Keys 21 and 0, the decanate rulers; Key 7, Cancer; Key 2, the Moon; and Key 16, Mars. Lay out the Keys involved and endeavor to see their links of relationship with the basic idea personified by the King of Cups as the means whereby the fluctuations of the mental energy of Briah are brought under control, so that the Magical Will associated with Yod may shine forth through your personality. Key 6 symbolizes the practice of discrimination whereby the subconscious powers are brought under direct control of superconsciousness. Key 21 is the Saturn limiting force basis of our ability to control the fluctuations of the mind. Key 0 depicts the Uranian drive to new innovations and the breaking of the bonds of precedent to the free flow of the Magical Will. Key 7, symbol of the watery sign Cancer, shows the One Will as the Charioteer, driver of the chariot of personality. Key 2, in relation to the King of Cups, intimates that the subconscious aspects of the masculine will force express in the feminine activities of desire and creative imagination. Key 16 relates to the action of Mars in Scorpio, called the 'night house of Mars', and intimates that this force expresses on the receptive, creative plane as the reproductive drive to union, which is the basis of all form.

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### KEY DIVINATORY MEANINGS

The time period is from the beginning of the last decanate of Gemini to the second decanate of Cancer, June 11 to July 12, combining the rulerships of Saturn and Uranus, the Moon and Mars.

Well Dignified: a man subtle and secretive, crafty, psychic, artistic; of strong, violent desires but calm exterior. He is friendly to the Querent and really wise. Ill Dignified: evil and merciless and likely to be attracted by occult studies promising power or knowledge for the satisfaction of desire and control of others; without purification of character. Usually fair-haired with blue eyes.      ##

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# THE ORACLE OF TAROT

IN QABALAH

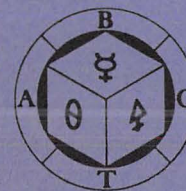
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Lesson No. 31

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BUILDERS OF THE ADYTUM

# THE ORACLE OF TAROT

## Lesson Thirty-one

### THE QUEEN OF CUPS

The Queen of Cups symbolizes the activity of the fertile Mother, Aima, on the creative plane. She personifies a feminine power on a plane which is feminine or receptive in relation to Atziluth above. She thus denotes extreme receptivity, creativity and emotional power. In her highest aspects she symbolizes the purified desire nature which leads to adeptship.

Astrologically the Queen of Cups corresponds to the last decanate of Libra, Key 11, ruled by Mercury, and the first two decanates of Scorpio, Key 13, in which Mars, Neptune and Jupiter are active. The Scorpions on her throne suggest her strong connection with the watery sign Scorpio, while the fish prevalent in the design intimate her association with the 24th path of the letter Nun, symbolized by Key 13 in Tarot and called the Imaginative Intelligence or the Intelligence of Resemblance. This path connects Tiphareth, associated with the Ego's ability to generate mental images, to Netzach, seat of desire and of the emotional nature in man. Key 13 itself is called Death, and the skeleton therein represents the framework or basis of all motion or transformation.

We may understand Key 13 as a symbol of the will-to-live. Its link between the Ego and the desire nature intimates that all our desires are variants of the will-to-live. What we all want, no matter what form our desires take, is a more abundant life. When we become receptive to the Briatic plane, we realize that our desires are intimations that we already possess what we seem to lack. We kill our bodies with our restless struggles to acquire what, if only we knew it, we already have. When we arrive at this realization our desires become purified. That is, they coincide with their universal aspect of desire. We are then able to control the generation of mental images which, when not consciously guided, tend to counteract each other. Our one desire comes to be to 'do the will of the Father'. Then life flows through us unobstructed, the balance of metabolism is maintained, and the transformations of energy in our bodies give us direct knowledge of immortality.

The hands, heads and feet in Key 13 have reference to this. Death reaps, but the harvest of our past thoughts and actions spring up again. In all manifestation, though change is ever present, there is a perpetuation of the basic similarities.

As a proper noun, Nun was the father of Joshua. The name means perpetuity. It is in the transmission of the fundamental resemblances, generation after generation, that we find the sources of liberation. Forms pass, and as the current of manifestation flows on, there are endless mutations and adaptations. The basic thing, the framework represented by the skeleton, which makes all our activities possible, undergoes no appreciable alteration. The changeless reaps the harvest of the mutable. Thus the original thought force of Briah, acted upon by the creative power of the letter Heh, is the basis of the dissolution and

change which in turn form the roots of the evolutionary process. This is the power of transformation — itself changeless — which the Queen of Cups personifies. Many persons fail to realize that without continual change, life could not exist, and even if it could, its monotony would be unbearable.

Thirteen, the number of the Key associated with death, is the number of two Hebrew words, i.e., Achad, אֶחָד, unity, and Ahebah, אֶהְבָּה, love. The One Power from which all things proceed is also the Love Power, which is the source of all attractions and affinities. The Love Power is usually considered to be basically concerned with reproduction and sex. Scorpio governs the reproductive organs. Thus the Love Power which leads to birth also controls the physical changes which result in physical death; the force that is the basis for reproduction is also the liberating, transforming force of dissolution. It may be used to change your consciousness so that you will know yourself to be immortal. It may be used also to modify the metabolism of your body so that you may renew it continuously.

Scorpians as a personality type are said to be emotionally intense and magnetically attractive to the opposite sex. This ties in with the emotional intensity and desire power of the Queen of Cups. She is Aima, the maternal attractive principle, expressing on the plane of creation and desire. Aima, the Supernal Mother, is fertilized into productivity by an influx of the Life-force from Chokmah. On the Briatic plane this fertility takes form as the multiplicity of images ~~initiated by a seed-idea from the Primal Will-force of Yod.~~ Aima is also symbolized in Tarot by the Empress, Key 3, and by all the queens of the minor trump. One Gematria correspondence to Aima, 52, is Zammah, ZMH, זָמַח, thought, plane, purpose; evil device; wickedness, idolatry, incest. In some biblical passages this noun has a good sense and in others a bad one. In itself, therefore, it is neutral.

'Bad' and 'good' have to do with the objectives of planning and thinking. They cannot be applied to the fluidic thought-force itself. In a biblical passage ZMH is used thusly: "Thought, thought, the power of the womb (or matrix) of the strength of Yah." The strength of Yah is the life-force of Chokmah. The womb or matrix of that power is Binah or Aima, the Great Mother. In Binah the life-force is specialized as thought-force, which is also the creative substance associated with the plane of Briah. Therefore the Queen of Cups, as Aima the fertile Mother acting in Briah, personifies the original thought-force of the Universal One, specialized into creative force through the power of will or desire acting upon it.

The Queen of Cups is also associated with the influence of Neshamah, נֶשָׁמָה, on the creative plane. This is the higher soul which cannot sin and whose purity is never tainted by the defilement of the lower personality. Neshamah is what is meant by Dei Gloria Intacta, the untouchable glory of God. Its number is 395, which is also the number of Ha Shahmen, שֶׁמֶן הַ, the oil. The esoteric meaning of oil relates to the influence of the illuminating. It is akin to the Sattva Guna of the Yogis and the 'Illumination material' of the alchemists.

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Thus the influence from Neshamah is an actual substance. In relation to the Queen of Cups as the transforming power, the Divine Soul is the immortal part of man which cannot die. It is the Changeless as the center or core of the mutable.

To partake of this Divine Reason is to triumph over death. The beginning of this triumph is through control and direction of mental imagery and desire; through learning to still the lower personality's clamoring desires so that it can become a channel for the desires of the One Reality. Your greatest tool toward this goal is through utilization of creative imagery. You must visualize yourself as having a body which readily responds to guidance from Neshamah, the superconscious reason. Your clear image of a changed organism has powerful suggestive influence which subconsciousness accepts and brings into actuality in your physical vehicle. All progress is made through the disintegration of form for the sake of releasing energy for the growth of new form. Therefore in order to have a body that channels the superconscious reason from Neshamah, the Scorpio transforming force must be used to disintegrate old patterns of error, releasing force that may then be utilized in building a new realization of immortality into the very structure of the physical body. Thus will man triumph eventually over physical death. Actually man has already triumphed over death because he does not die. Though his lower bodies change and disintegrate a thousand times, he remains.

Through its astrological correlation to Libra and Scorpio, the Queen of Cups depicts the combined powers of the 22nd path of Lamed and the 24th path of Nun. Note that their paths on the Tree of Life join Geburah, sphere of Mars, to Netzach, sphere of Venus, through Tiphareth, and that in these paths Venus and Mars are active. The Queen of Cups as a symbol of the principle of transformation intimates that it is through the powers of Venus and Mars that transformations and change take place. Whenever the Venus force comes into play the Mars force is active also. Venus and Mars are complements. The activity of one always excites the activity of the other. The Queen of Cups personifies this reciprocal influence between creative imagination and the volitional drive of the reproductive energy. The Mars energy in man incites the desire nature toward union and equilibrium. This reciprocal exchange of energy is true on all planes. On the mental plane of Briah the reproductive force expresses as the emotional energy which fertilizes our creative images and impels them toward manifestation.

The psychological drive in the 22nd path of Lamed is the volitional drive from Geburah. Its urge is toward increase, and because increase is growth, we may understand the power of the 22nd path to be related to the reproductive drive. The path of Nun proceeding from Tiphareth is a continuation of the path of Lamed. The sign Libra rules the adrenals or suprarenals in the physical body. The substance that these glands pour into the bloodstream is intensely stimulating and intensifies the muscular tonicity of the body. Muscular tonicity itself is astrologically governed by Mars. These organs, the adrenals, have much to do with our personal effectiveness and with our ability to perform works which shall make our volition fruitful of results. All our

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work brings about changes in conditions which surround us; therefore the 22nd path properly completes itself in the 24th path of Nun.

In Alchemy the stage of the Great Work corresponding to Scorpio is Putrefaction, wherein the false structure of ideas based on the notion that any human activity originates in personality is destroyed. This process requires mastery of the currents of the nerve force specialized in the Mars center. The accomplishment of this control requires mental imagery associated with Venus. All magic is accomplished through the mind's power to generate mental images. The mental imagery required to deny the old conception of selfhood is represented by the Hebrew word Achad, unity, number 13.

### MEDITATION

Begin your meditational practice this week by intoning the Divine Name Yod Heh Vav Heh Elohim, associated with Binah as Aima, the bright fertile mother. Pause to feel her influence as the substance of Love Power flowing from Neshamah and preparing your physical vehicle for the transformations which lead to direct knowledge of immortality. For your Tableau this week combine the Queen of Cups with Key 11, Libra; Key 3, Venus; Key 1, Mercury; Key 13, Scorpio; Key 16, Mars; Key 10, Jupiter; and Key 12, Neptune. Key 11 depicts the transforming force to which the Queen of Cups is related as the basis for equilibrium and poise in action. Key 3 pictures the office of constructive imagery in the transformation of our personality. Key 1 is a symbol for the Intelligence of Transparency, the result of attuning our imagery to guidance from above. Key 13 depicts the dissolution of outworn modes of thinking and feeling that lead us to a transformed physical vehicle. Key 16 is the driving Mars force which both destroys the old and acts as the impetus toward the reconstruction of the perfected personality. Key 10 symbolizes this new conception of personality as the realization that any particular event is really a manifestation of the cyclic transformations of the One Energy through various phases of self-expression. Every event is like a point on the circumference of a circle or like a point on the rim of a turning wheel. It is continuous with all preceding events and continuous with all events which follow it. Nowhere is there any break in the continuity of the Life-power's self-manifestation. Hence every particular event is continuous with all other events. All are really a particular expression of the power of the One Thing at a specific time and place. Clear perception that this is true destroys all sense of personal separateness. Hence the Lightning flash in Key 16 and the turning wheel in Key 10 are two symbols for the same thing. The transformation symbolized by the Queen of Cups is the loss of a false interpretation of life. This is the reversal pictured in Key 12 and it is absolutely necessary in order that the true interpretation may be found. We exchange our limited, really non-existent personal powers for the limitless, truly existent powers of the One Identity. Remember, we do not change the reality by our change of consciousness. When, through proper creative imagery, the idea that personality is but a transparent vehicle for the One Reality is established, we actually change the chemical and molecular structure of our physical body. When the images are changed, the

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forms change also and we are freed from our limitations. Every day we must image our vehicle as transparent and deny the appearances of separate personal origination for any activity whatsoever. This is the purified, controlled desire nature associated with the Queen of Cups. This is truly the highest office of imagination.

## KEY DIVINATORY MEANINGS

The time period is the beginning of the last decanate of Libra to the end of the second decanate of Scorpio, October 13 to November 11, combining the rulerships of Mercury, Mars, Jupiter and Neptune.

**Well Dignified:** through the influence of Mercury in Libra the Queen of Cups personifies a woman, mentally alert, yet somewhat superficial, who probably has a touch of the poetic in her nature. She is kind-hearted though not likely to go to too much trouble for anyone. The Scorpio influence added gives her strong desires and makes her emotionally responsive and attractive to the opposite sex; very psychic, and if her higher nature is developed she depicts a very powerful spiritual force akin to the influence of the purified desire nature and the influence of Neshamah. **Ill Dignified:** a woman who is subtle, decidedly coquettish and may even be a deliberate heart-breaker. Usually gold-brown hair with blue eyes. ##





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# THE ORACLE OF TAROT

IN QABALAH

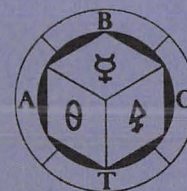
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Lesson No. 32

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BUILDERS OF THE ADYTUM

# THE ORACLE OF TAROT

## Lesson Thirty-two

### THE KNIGHT OF CUPS

The Knight of Cups portrays the powers associated with the letter Vav, with Tiphareth and with the six subdivisions of Ruach as they express on the Briatic plane. From your Tarot studies you have learned that the letter Vav has the significance of nail or hook, indicating both connection and support. All meanings of Vav denote something which links things or activities together or something which serves to connect seemingly separate aspects of the Life-power. Vav is a sign of the specialization of the particular from the general, that is, individualization.

Vav is also used for but, but yet, for, because of, and therefore. So employed this letter indicates logical connection. It represents an agency, such as human personality, which establishes relationships between superior and inferior planes of being, or higher and lower things and conditions. Tiphareth on the Tree expresses this office in relation to all the other Sephiroth and is the Sephiratic representation of the powers of the letter Vav. The Knight of Cups thus personifies the microcosm or 'universe in little'. He is the human spirit in Briah wherein the perfected image of each individualized aspect of the One Ego is held in the Universal Substance. This human spirit includes the powers of all the Sephiroth from 4 to 9 and comprises the complete Lesser Countenance. The Knight of Cups is thus a personification of the attributes and activities of the Lesser Countenance on the creative plane.

Through its connection with Vav, the Knight of Cups has to do with intuitional knowledge. Vav is Key 5 in Tarot. Since all Knights symbolize the individualized aspects of Ego consciousness, this Key also personifies the way the Life-power communicates knowledge of Itself to the personal consciousness of human beings. The Life-power knows always that it is engaged in a work which is bound to succeed. It knows always that it is subject to no limitations of past, present or future. It imparts this knowledge to us through the channel of the universal substance wherein cosmic memory is held. Vav, the nail, connects universal memory to personal consciousness. The connecting link is the fact that one's personal memory is but a chapter in the cosmic record. What we remember is an integral part of universal memory and is in no wise separated from it.

Part of the work of the Ego through human personality is the refining of the form or body side of evolution. One of man's purposes is the redemption of matter. That is, man is charged with the task of changing and refining the character of substance which has previously been locked in form by causing it to vibrate at ever higher and higher rates. He thus makes it the vehicle for the expression of higher and more refined life-forces. This is brought out by the attribution of the Knight of Cups, corresponding to the work of the human spirit on the creative plane, to the last decanate of Aquarius ruled by Venus, and

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the first two decanates of Pisces ruled by Neptune, Jupiter and the Moon. As a symbol of the combined powers of Aquarius (Key 17, meditation) and Pisces (Key 18, body consciousness), the Knight of Cups personifies the physiological changes in the personal vehicle which are brought about by meditational practices. The personal vehicle is composed of elemental forces which are refined or subtilized in the practice of the Great Work. Key 18 further corresponds to the fourth stage of spiritual unfoldment wherein the physiological changes brought about by this practice are built into the structure of the human body.

It is said of the 27th path of the Corporeal Intelligence, Qoph, Key 18, that it "marks out the forms of all bodies which are incorporated under every revolution of the zodiac". The illumination which follows transmutational practices is the result of subtilizing the elemental forces in our lower bodies. This illumination does not cause loss of personal identity or erase the special characteristics that distinguish one zodiacal type from another. The symbol of the Holy City in the Apocalypse has 12 gates and 12 foundations. They refer to the 12 zodiacal types and their permanence in the Divine Plan. Illumination enlightens, liberates and refines the lower personality imperfections but it does not eliminate individual identity. The sign of liberation is plus, not minus. It is our bondage to a false sense of separateness that is overcome. Just as a ray of light is continuous with the sun from whence it goes forth, so is the ray of spirit at the center of every personality continuous with the One Light and One Life of the Cosmic Self. It is when this knowledge flashes into the field of personality consciousness that we know it to be true.

The personality is the instrument or vehicle through which the Life-power evolves the new creature. The active transforming power does not originate in the personality, though it does dwell within the latter. The Knight of Cups in his suit of armour is another symbol of the indwellingness of the Ego in the outer garment of personality. His position astride a horse suggests the activity of the Ego, within a personality vehicle, moving through the changing aspects of physical existence. This journey through the concentrated area of incarnate existence individualizes Divine Spirit into ever more perfected human personality. Thus the Knight of Cups personifies human personality as the field of activity for the creative forces of Briah. Human personality holds the creative forces within limits by cutting them off into a definite portion of otherwise boundless space and gaining dominion over them. The name Melek, מלך, King, associated with Tiphareth, refers to the conscious rule that human personality can exercise over the creative substance of Briah. Melek is the number 90 which is also the number of the letter name Mem, water, Tarot Key 12. In Key 12 is portrayed the nature of this dominion. It is by utter surrender to the One Ego that personality gains dominion over the waters of Briah.

The method for becoming such a personality channel is portrayed by Key 17. It is through meditation that the individualized aspects of the One Ego are finally brought to the point where they can enjoy direct metaphysical awareness of the essential spiritual substance

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of any form whatever. Through meditation the personality consciousness is able to perceive the true fluidic substance of form. When this substance is seen directly, then the one who has achieved this level of awareness knows that it is a substance which may be molded by mental imagery — the influence of Venus in Aquarius. He learns further that if the mold or matrix be kept intact, that is, if the mental image remains unbroken, then the invisible, fluidic substance can be cooled until it becomes an actual physical object in his personal environment. This is essentially the method adepts use to alter the forms of solids. This is the power of mental imagery when it works through an enlightened instrument of the One Ego.

Gaining this power is basically gaining understanding of the creative process as it applies to man. One who has achieved this level of enlightenment is able to alter his own body. He is also able to raise the vibratory rate of the forces underlying physical existence. Such an adept becomes an active agent in the transmutation of matter and a conscious participant in the evolutionary process for this planet.

Deep meditation is the beginning. Meditation on any object whatever will do, because the inner essence of all things is identical. Though meditation begins at the self-conscious level, we must realize that it is a cosmic process. When we meditate we enter into a stream of activity which is ever flowing. We enter into the Briatic stream of cosmic mental energy. The whole technique of meditation is intended to disabuse the mind of the practitioner of the idea that he meditates. The main thing is to eliminate personality at this point. This state of consciousness is portrayed in Key 12 associated with Neptune. It is not we who meditate. Meditational practice sweeps us into the stream of cosmic meditation. It is the One Ego who meditates. Indeed it is the One Ego who acts through us at all times. He alone acts through innumerable separate lives and thus gains individualized experience by handling and utilizing the concentrated forms of the one substance we know as physical matter.

It is important for us to realize clearly that our liberation is dependent upon evolving a physical body which belongs to a new species. When we have evolved such a body we will still be subject to impressions and interpretations of stimuli impinging upon our organism from the field of continually changing forces outside our skin. However, with an enlightened organism we will be able to interpret cosmic forces, portrayed by Key 10, Jupiter, with a different sort of receptors. We will thus interpret the universe differently. Our level of unfoldment will make us able to deal successfully with situations and events which baffle the understanding of ordinary men and women. We will then belong to a small minority who are often described by the title baali ha shamaim, masters of the heavens. Those who are so called have a better comprehension of the cosmic order laid out before them in the sky and have attuned themselves to it more completely. They have also become masters of their interior stars. Thus the Knight of Cups, through its association with Aquarius (meditation) and Pisces (body consciousness) and the planetary forces of Venus, Neptune, Jupiter and the Moon, portrays a method of procedure which leads to liberation and illumination.

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The Corporeal Intelligence of Key 18 is akin to the Vital Soul or reproductive power. It builds the bodies of all the four kingdoms. You must not forget that you have a body for each of the four worlds. It is just that during an incarnation you are most of the time concentrated down to conscious awareness of physical existence only. The corporeal consciousness, which is the same subconscious, reproductive power associated with the Moon and Key 2, builds all bodies — archetypal, mental, astral and physical everywhere in the universe. We have no self-consciousness which tells us anything directly concerning the complex processes whereby bodies are built, maintained and reproduced. All these processes are below the threshold of our waking awareness. However, our conscious knowledge that this building process can be stimulated and affected by proper self-conscious thinking begins the process of alchemical multiplication associated with Pisces. Alchemical multiplication is the process whereby every one of the thirty trillion cells in the physical body become tinged with the illuminated consciousness of an adept. The result is a subtle change in the physical and finer vehicle of the alchemist. The principle chemical changes are in the bloodstream. Recent developments in biology make it seem probable that these changes have to do with the functions of the ductless glands which are connected with the great seven nerve centers in the body which we refer to as the seven inner holy planets. The transmuting instrument is the body of the alchemist himself, subtly changed by the Great Work so that by mental imagery alone he can make matrices into which the universal substance will flow and congeal into actual physical form.

### MEDITATION

Begin your meditational practice this week by intoning the Divine Name Yeheshuah, יהֶשׁוּעַ, (pronounced Yeh-hesh-ah-wah-ah) to the notes F - C - C - C# - C. It refers particularly to the indwelling Christ consciousness in man. Pause to feel yourself as the instrument for the transmission of the consciousness of Yeheshuah, pouring out love and help to this planet of ours which is certainly in need of all the enlightened help it can get. For your Tableau this week combine the Knight of Cups with Key 17, Key 3, Key 18, Key 10, Key 12 and Key 2. Be sure to continue your practice of intoning the notes and imaging the colors related to all the Keys of the Tableau. Such faithful practice will deepen your insight into the relationships between the Keys and give you greater ability to synthesize their meanings into a new whole related to the minor trump under surveillance. Continue also your practice of reading all the Wands and Cups that you have so far studied, in the manner outlined in Lesson 19. Your understanding of each Key relative to the ten Sephiroth, the 32 Paths of Wisdom, and Esoteric Astrology will make this practice far more than mere divination. It is actually advanced transmutational work, and faithful practice with this method will lead you ever nearer to actual completion of the Great Work.

### KEY DIVINATORY MEANINGS

The time period is from the beginning of the last decanate of

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Aquarius to the end of the second decanate of Pisces, February 9 to March 10, under the rulerships of Venus, Jupiter, Neptune and the Moon. Well Dignified: a man of graceful, somewhat indolent, personality; generous and enthusiastic, when he is really interested. Somewhat impressionable and psychic. Fond of home and probably puts all women more or less on a pedestal. Friendly to the Querent. Ill Dignified: lazy, untruthful, likely to be effeminate and 'catty'. Brown hair, grey or brown eyes.       ##

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# THE ORACLE OF TAROT

IN QABALAH

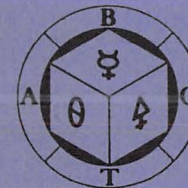
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Lesson No. 33

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# THE ORACLE OF TAROT

## Lesson Thirty-three

### THE PAGE OF CUPS

The Page or Princess of Cups personifies the combined forces of Malkuth, Kallah, Guph and the second Heh of Yod Heh Vav Heh in Briah. All these attributions refer to the most distinct manifestations on any plane. Kallah, Guph and Malkuth symbolize the product or end result of powers flowing down from above. Thus the Page of Cups, as a synthesis of these powers in Briah, is seen to be a personification of the most distinct and definite mental concepts and images that human consciousness is able to create.

In reference to Guph, the body, the Page of Cups corresponds to our mental-emotional vehicle which, through practice of the Great Work, becomes an ever more perfected instrument for the expression of the One Life. This vehicle is that one of our subtle bodies which is associated with imagination and creativity. Our ability to create definite, distinct mental images is portrayed by the Page of Cups. He thus personifies that part of our nature which can give us mastery over the processes of creation when we learn to use our powers of imagery correctly.

The basis of our ability to make concrete, distinct mental images is portrayed by the powers symbolized in the Major Tarot Keys astrologically related to the Page of Cups. The entire second quarter of the zodiac is so related. This is the time period which also corresponds to the Ace of Cups. It is the summer season wherein the fruits of labor are harvested. It is the season of productivity, fecundity and plenty. In this season the Sun attains to its highest ascendance in the heavens. The Page could be said to represent the outward manifestation of the interior ideas typified by the Ace. We have seen that the Ace of Cups symbolizes universal creative force. The Page corresponds to the same universal creative force as it expresses through human consciousness. The cosmic mental energy of the Ace of Cups expresses as the substance of human imagery in the Page of Cups. Finally, the Ace corresponds to universal First Matter, while the Page of Cups corresponds to its action through human personality.

The second quarter of the zodiac includes the powers of Cancer, Key 7; Leo, Key 8; and Virgo, Key 9. They are ruled by the Moon, the Sun and Mercury. The personality transmutation known as the Great Work, wherein the First Matter of the Alchemists is discovered, is said to be the work of the Sun and Moon with the aid of Mercury. This work includes knowledge of the means whereby the solar and lunar currents of the One Thing can be controlled by self-conscious understanding of their action through the human vehicle. As a synthesis of the powers of these three, the Page of Cups intimates that distinct and concrete mental imagery is necessary to the performance of the Great Work.

This transforming process is a practice whereby the vibratory activity of the Interior Stars is lifted up so as to express on a higher

level. The final aim is a state of consciousness which is reflected into the physical plane as perfect vibratory equilibrium. This perfectly balanced state of personality must begin with a new way of thinking and imagining, a 'new mental body', so to say. This is the 'new mind' of the injunction, "Be Ye transformed by the renewing of your mind". It is a new understanding of life, founded on a new type of experience. It is the unfoldment of a new kind of consciousness, which, in turn, leads to command over the 'spirits of the elements'. These are the subtle forces, or creatures known as the Undines, Salamanders, Gnomes and Sylphs. It is the interplay of these forces which produce the various appearances of the physical world. By mastery of these elemental forces, the alchemist in time learns to control conditions. Eventually he learns to alter the appearance of things around him and even change their molecular structure by raising or lowering their rates of vibration, if there is any reason to do so.

Man must begin, however, in himself. There is no secret formula which will enable us to control the subtle forces of nature unless we begin by controlling them within ourselves. Our minds and emotions must first be changed and brought under constructive control.

Cancer, a water sign, Key 7, initiates the second quarter of the zodiac. It is one symbol for the distinguishing, limiting aspect of water or mental substance. The path of Key 7 begins in Binah, root of water and sphere of the influence of the limiting Saturn. The letter name on Key 7, Cheth, means 'an enclosed field'. Enclosure intimates limitation, which is the beginning of distinction and concreteness. Cancer is Saritawn, סריתון, SRTN in Hebrew, the number 319. This is also the number of Yahshat, יהשט, ISh T, to stretch out, to extend. Here is an intimation that the powers associated with Cheth, Cancer and the Page of Cups are those of expansion or extension. The fundamental idea is that alchemical water is the subtle substance which forms itself into all manner of objects and is the principle of increase and growth. In physics, extension is defined as 'that property of a body whereby it occupies a portion of space'. Cancer itself is related to the Fourth House of real estate, landed property, etc. In horary astrology, Cancer and its natural Fourth House represent the 'end of the matter' or the completion of a cycle of manifestation. We have also come to associate this idea of completion with Kallah, Malkuth and the Page on every plane. The motive behind manifestation is seen to be the universal urge of the Life-power to provide vehicles suitable for the expression of its inner potencies. Hermetic doctrine also says of the One Force that it is 'integrating if it be turned into earth'.

He who understands what is really accomplished by Alchemy realizes that the Great Work is the perfection of the human vehicle by the sacrifice of all which prevents it from being a complete transparent medium for the expression of the potencies of the Life-power. To accomplish this transparency we must recognize that all our vehicles, subtle and physical, are various expressions of the essence of

Light. The most important manifestations of this essence, so far as the Great Work is concerned, are in our veins, our arteries, our nerves and our lymphatic ducts. Its currents through our nerves are shaped and formed by enlightened mental imagery. So modified, these currents affect the vital internal secretions which in turn change the chemistry of our blood and lymph.

The Pages all symbolize human vehicles, subtle and physical, and their activities. Remember, meditation, visualization and imagery — all forms of mental practice — are just as certainly bodily activities as are walking or running. They involve the subtle currents of alchemical water in the brain and nervous system. Key 12, symbol of alchemical water itself, emphasizes our personal dependence on the One Force and our utter subjection to the physical laws determining personality.

The sign Leo, Key 8, is next in the second quarter of the zodiac. It governs the heart and spinal cord ruled by the Sun, which is the heart center among the interior stars. It is through this center that the secret fire enters into our bodies in its undifferentiated state. Our physical body constitutes the 'Vase of Art', in which the whole alchemical operation is performed. In its natural state our body cannot receive and specialize the high tension currents of the essence of fire which enter through this center. Until we are prepared, these subtle solar currents would destroy the physical organism were they awakened prematurely. When we are prepared to utilize them, these subtle manifestations of the secret fire give the impetus needed to complete the work of sublimation. This practice involves the lifting up of the serpent power symbolized by the letter Teth, Key 8, and thereby bringing into active manifestation the hidden powers of the subconscious life of man. This sublimation gives a new comprehension as to the meaning of experience to the Alchemist. He becomes directly cognizant of the fact that man is a channel for the perfectly free, unmodified One Power whence all things proceed. This One Power is seen to be the true essence of man. The Great Work is the direction of energy derived from that essence according to the perceptions of a wakened intelligence.

The intelligence which aids in this work is the awakened self-consciousness of man, symbolized by Mercury, ruler of Virgo, third sign connected with the Page of Cups. Self-consciousness, though not the highest level of life expression, has this power; it can perceive the true order of nature by discerning the principles behind the veil of surface appearances. Thus the activity of that in us which correlates with the Page of Cups — our mental, creative activities — is seen to be a tool which can help us discern the true cosmic order hidden behind the veil of superficial appearances. In its ability to discover principles and in its power to control by suggestion the forces of the subconscious life, self-consciousness, Mercury, combines the two greatest potencies known to us. By recognition of the principles on which the human body and the things in its environment are constructed, the intelligence of man is able to invent and carry into execution novel applications of these principles not provided by nature apart from the intervention of human self-consciousness. Thus man is able to bring about a finer adjustment

and a better organization, not only of his environment, but also of his own personal organism. The result of so doing is the production of a new kind of human being, capable of receiving the influx of forms of energy which would disintegrate an ordinary human body and able to express modes of consciousness quite unknown to the greater number of men and women.

Step by step, alchemical practice gradually alters our physical body and its finer counterparts. Our mental body — the Page of Cups — is altered by the 'renewing of the mind' until we reach the stage of illumination wherein we perceive directly the truth that we are living the eternal life of the One Power which brings all things into manifestation and sustains and governs everything in the universe. At the completion of the Great Work — the work of the Sun and Moon with the aid of Mercury — we have so transmuted our personality, and thereby our physical and subtle vehicles, that we can receive and express the highest vibrations and impulses from the planes above. Whatever we think, say or do, we will know to be a direct expression of the One Will. When we attain to this level of adeptship we will know the true significance of all details of our daily life and we will act as conscious administrators of the eternal laws of the cosmos, consciously aiding in the furtherance of the Great Plan of evolution.

### MEDITATION

For your meditational practice this week combine the Page of Cups with Key 7, Key 8, Key 9 and their rulers, Keys 2, 19, and 1. Intone the Divine Name Adonai Melek referred to Malkuth and endeavor to feel your whole personality complex, including all your subtle bodies, as transparent vehicles for the transmission of Divine Wisdom from the paternal Chokmah and Divine Understanding from the Great Mother in Binah.

### KEY DIVINATORY MEANINGS

In divination this Key suggests the warmth, radiance and the generous productivity of summer. Thus the Page of Cups indicates a radiant, generous, youthful personality of either sex. The time period is from the first decanate of Cancer, June 21, through the last decanate of Virgo, September 22 — the entire summer season. Well Dignified: the character is sweet, poetical, gentle and kind; fond of home and all that it stands for; imaginative, dreamy, yet with a good deal of latent courage; friendly to the Querent and will further Querent's hopes and wishes. Ill Dignified: may still show or profess friendship, or even wish to be of help, but the character is unstable, too indolent to be of real service and probably prone to promise far more than he can perform.

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# THE ORACLE OF TAROT

IN QABALAH

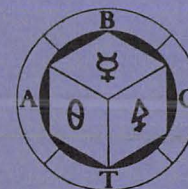
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Lesson No. 34

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# THE ORACLE OF TAROT

## Lesson Thirty-four

### TAROT DIVINATION PRACTICE

In Lessons 18 and 19 you were given some specific instructions for using the Minor Tarot Keys in divination. Let us recapitulate before giving some further instruction in the use of Tarot for self-understanding and transmutation.

For the purposes of the present practice, which primarily involves divination for yourself, begin by formulating a question in your mind. It can be about your personal life, your spiritual progress or about some aspect of personality which you desire to understand or change. Tarot divination will work best for you when you approach it with a serious aspiration for help and enlightenment. It can thus develop into a direct contact with the Inner School, whereby you are taught and aided by those who have gone before. Tarot was designed by adepts for just such a purpose. Always remember, Tarot preserves and transmits an esoteric teaching which evokes specific intellectual and emotional responses from our inner consciousness. Approach the reading of Tarot with the sincere desire to understand the meaning of every experience in your life and its relationship to the true purpose of existence. Thus approached, you will find Tarot divination to be a brilliant guiding light along the Path of Return.

Begin by imaging yourself in the position of the Magician. Mentally make a statement of definite intention to be a channel for the wisdom and understanding of the One Mind.

1. Shuffle the entire pack until you feel like stopping, formulating your question at the same time. Take the cards with your left hand and cut into four piles as explained in Lesson 18.
2. Examine the cards until you find your significator. (Use your Sun sign Major Trump.) If it is in a pile related to your question (see Lesson 18 for details) proceed with the Second Operation, detailed in Lesson 19.
3. Take the pile with the significator and deal the cards out separately face down into three piles from right to left (explained in detail in Lesson 19).
4. Now, relative to your inwardly asked question, read all Wands and all Cups in the three piles. Relate those in pile 1 to past actions and causes; those in pile 2 to present actions to be taken; those in pile 3 to future results.

Keep always in mind the basic question or purpose of this particular reading. This is really advanced meditational work and can result in awakenings and spiritual insights of the highest order. At first you

## THE ORACLE OF TAROT: 34

will do well, during this practice, to re-read quickly the lessons on the minor trump involved. Since you will only be reading the Wands and Cups in approximately one-fourth of the deck, it should not take too much time and you will be richly repaid for whatever effort you expend. Eventually, when you turn up a certain Key, a synthesis of its meanings related to Qabalah, Astrology, Alchemy and Tarot will rise in your mind as a whole. You will then be well on your way to the deep comprehension and enlightenment that persevering practice of this kind inevitably brings.

For your further understanding we will now give an example reading using an actual problem which was brought to our attention through correspondence and analysing it with Tarot divination. For the purposes of this stage of your study we will read only cards from the suit of Wands and the suit of Cups.

Our Querent is a serious occult student with many devoted years of study and practice behind him. He has a deep, abiding conviction as to the truth and worth of spiritual study and gives intellectual assent readily to the idea that his personality is an instrument for the expression of the One Self. He has had some inner experiences which confirm this conviction, but he finds that he still slips into old patterns of erroneous thinking and acting far more frequently than he would like. He has stipulated his problem as follows: "I find myself feeling deep resentment towards co-workers at times because they do not seem to be doing their part, at least from my point of view. At the same time, my own feelings of insecurity and my desire to be liked and accepted stop me from ever bringing any of these seeming shirkings in duty to their attention. I act similarly with some of my relatives and so-called friends. On the surface I am considerate, generous and forgiving. My motives, I am afraid, are not pure. I do not have the courage, seemingly, to refuse their often very inconsiderate and expensive demands on my time, energy and money. After having let them take advantage of me, I find myself feeling deep resentment toward them. On the other hand, in dealing with my teenage children, or with those in definitely subordinate positions, I often go into uncontrolled fits of irritation and even rage over their insolence, disrespect and incompetence. This seems unjust and overly critical on later reflection, since the children are only behaving relative to their age, and those who perform services for me have the right to be treated at least with as much respect as my co-workers and relatives. All this smacks of hypocrisy and weakness and I feel that I am falling far short of my true aspirations and goals."

Our Querent goes on to say that he realizes intellectually his own wrong thinking and acting in these situations and is able to do better at times, but not as consistently as he would like. Since his problem is basically one which hampers the realization of his deepest desires and involves control of the emotional nature, his significator should be found in Pile 2 of the first operation. He finds it there and now deals out Pile 2 of operation one, singly into three piles for past, present and future.

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In Pile 1, the first card he turns up is the Three of Wands, well-dignified. The Three of Wands has to do with the ability to distinguish truth from falsehood . . . to be distinctly aware of subtle differences between similar things. Because our Querent is painfully aware that his resentments, irritations and losses of temper are 'missings of the mark', he is actually using this distinguishing, discriminating ability on the level of principles. At least he is not rationalizing these problems into 'right action'. He is not yet able, however, to always catch his emotions in time to express them in line with his higher aspirations.

The next card turned up is the Ace of Cups, ill-dignified. This symbolizes power of creative desire, out of control. In the past our Querent's undercurrent emotional drives and patterns have hampered proper expression of his creative imagery. He has allowed adverse habit patterns from the past to inhibit full utilization of his creative ability for personality transmutation.

Next in Pile 1 is the Eight of Cups, ill-dignified. This Key should help him to recall that the desired perfection of personality he longs for is already an established potency of his consciousness. All evolution, personal or cosmic, is the unveiling of Primordial Treasure. All his meditations, all his imagery toward creating a personality vehicle that perfectly channels powers from above, should be based on this fact. He should create in imagery the desired objective and act as if it were already an existing reality. He has not been carrying out this part of occult practice too well. This is admittedly difficult for insecure people who carry deep feelings of personality inferiority. This man must, at least during his meditational practices, see himself as already having accomplished his goal. He should remember that the patterns of perfection are shown to us. They are gifts from the One Will. They are not our personal creations. This approach helps insecure people from feeling presumptuous about imaging their personalities as perfect.

The last Key to read in Pile 1 is the Four of Wands, well-dignified. The Four of Wands correlates astrologically with the third decanate of Aries, Key 4, ruled by Jupiter, Key 10. This intimates that our Querent has good ability for analysis. We have seen this expressed in his ability to analyse his own personality actions. The Four of Wands could also suggest that our Querent has attained a level of evolutionary development from past lives that partakes of the true principle of beneficence. Other Keys in the reading may indicate that this beneficence is ill-balanced in personality expression, that it needs the regulative measuring quality also associated with Chesed; otherwise, as in our Querent's case, his beneficence does not always express wisely.

We are now ready to turn up Pile 2 having to do with the present. The first card we find is the Six of Cups, well-dignified. The Six of Cups indicates a marked ability to give definite shape to archetypal principles. That is, an ability to utilize and comprehend these principles in everyday life circumstances. It also symbolizes the image-making power of the Ego as the transforming power. This is another intimation

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to our Querent that he must image himself as reacting to circumstances and situations in a controlled, constructive manner. Eventually this practice will lead to better control in physical circumstances and relationships. Astrologically this Key is associated with the second decanate of Scorpio ruled by Jupiter and Neptune. This is another indication of the strong emotions, basic generosity and beneficence of our Querent. The Six of Cups also denotes the beginning of a steady gain. Relative to his desire, this could indicate that he is now at the point in his spiritual progress where he can make steady gain toward his goal. The Six of Cups should also remind him that the One Ego, expressing through a human personality center, can be developed. He can increase the efficiency of his personality expression by practice now.

The significator is found in this pile. This gives yet another intimation that our Querent is now ready and has the intellectual knowledge and intensity of desire necessary to carry his transmutational work to relative completion.

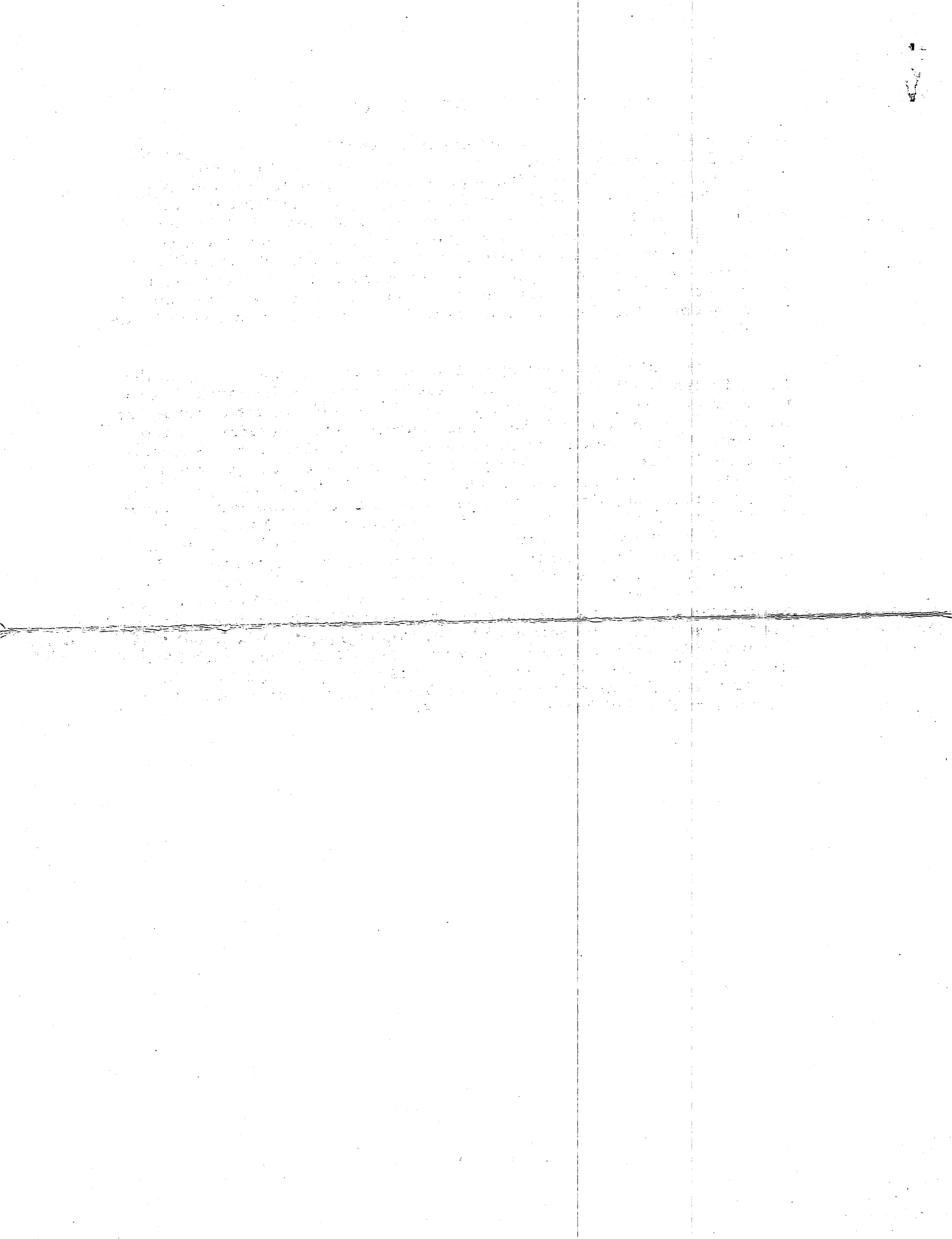
The last card turned up in the second pile is the Page of Cups, well-dignified. This Key is a symbol of the mental-emotional subtle body and indicates that much of our Querent's transmutational work is already accomplished. This should encourage him to realize that his less than perfect continuous performances in situations on the physical plane are the finishing up of patterns from the past. The future should see him more and more capable each day of emotional control and constructive action. ~~Most students get discouraged unduly~~ when they find themselves slipping into old habit patterns and emotional reactions which they thought they had under complete control. We must not allow ourselves to become discouraged. Transmutation is cumulative, and to become permanent does take time, at least as we judge time on the physical plane. Getting discouraged is poor practice because it leads to negative imagery and feelings of failure and guilt which, in themselves, hold back the perfect expression we long for.

We are now ready to read the third pile, relating to the future. The first Key turned up is the Four of Cups, well-dignified. The Four of Cups in the third pile should encourage our Querent. It intimates that he will find himself better able, in the future, to draw upon the 'Exhaustless riches of Limitless supply' to fulfill his deepest desires. Since his desire is for better awareness and control of personality actions, he should rest assured that his earnest desire and practice along this line will end in ultimate success. At the same time the Four of Cups should remind him that we are all part of the race consciousness with its long history of erroneous beliefs; chief among them being the belief in the autonomy of personality. It should also remind him again that full liberation is manifest in a series of transformations. His willingness to admit that his resentments and angers are over-reactions to situations caused by insecurities and feelings of inferiority in himself shows that, actually, he is already well on his way to complete control. He should also be on guard against reacting to the resentments and angers of others. The strong emotions of other

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people are broadcast into the atmosphere, and if we are not on guard we can find ourselves reacting adversely to these telepathically received emotions. We must learn to recognize them as not belonging to us. Watchfulness will give us the ability to distinguish our own emotions from those of others. As we gain proficiency in this discriminating practice we will finally realize that even the adverse emotions that we ourselves originate do not belong to us. We are not our emotions; we are not our minds. We are centers for the expression of the Primal One. All attributes are really a part of our environment, the Kingdom, which, as co-creators with God, we are destined ultimately to rule.

The next card turned up in Pile 3, relating to the future, is the Nine of Cups, well-dignified. This Key reiterates the oft-spoken need to consciously release subconsciousness from self-conscious error, so that it can become a clear channel for superconscious guidance. Our Querent's basic problem has been adverse expression of the elemental forces in his nature. His main job is to watch, to continuously watch his states of consciousness. When he finds resentment or anger rising toward expression, this watchfulness will be able to stop adverse emotions before they have a chance to fully express. Our Querent must continuously watch the subconscious patterns of error which have, in the past, been able to veil the expression of his true aspirations. He will soon find that he is able to stop them cold before they have a chance for full outward expression. He should remember, in all this practice, not to expect immediate and perfect liberation all at once. His continued watchfulness will soon show him that he is progressing slowly but steadily toward the control of personality expression that is the mark of true adeptship. Practice using the Tarot in this way during the following weeks, adding the minor trump of the Sword suit to your reading as you become familiar with them.       ##





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# THE ORACLE OF TAROT

IN QABALAH

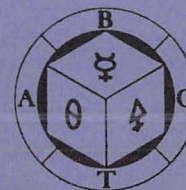
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Lesson No. 35

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BUILDERS OF THE ADYTUM

# THE ORACLE OF TAROT

## Lesson Thirty-five

### THE ACE OF SWORDS

The Ace of Swords is the Kether of Yetzirah. All cards of the Sword suit are symbols of Air, which, alchemically, is the mixture of the hot and dry nature of fire with the cool and moist nature of water, but with the heat and dryness predominant over the cold and moisture. Thus air is more fiery than watery, and in the Tarot there is a closer affinity between Swords and Wands than between Swords and Cups.

The Ace of Swords, as the Kether of Yetzirah, symbolizes invoked force by way of contrast to the natural force typified by the Ace of Wands. Since Kether on all planes is called the root of air, this Key most specifically symbolizes the 'Root of the Powers of Air'. Note that the Sword is pointed upward in the design and that the point is surrounded by a golden crown. This symbolizes the invocation of spiritual force. The palm leaf and olive branch, among other things, denote victory and peace. It is through correct utilization of the powers of air that we gain victory and peace over the circumstances and forms of the physical plane.

Note also the six yods above the hilt of the sword. All Tarot Swords, as symbols of air and of the Life Breath, are associated particularly with the letter Vav of Yod Heh Vav Heh, with the number six, with Tiphareth, the sixth Sephirah seat of the Lesser Countenance, and with the six subdivisions of Ruach which express the attributes and powers of the human spirit through personality instruments. All Swords also depict the Sephiratic powers as they express in the Yetziratic world of processes. It is in this world that the distinct patterns for all physical forms are held in the subtle substance of the plane just above or within the physical plane.

Yetzirah means formative or formative power. The Yetziratic world responds automatically to impulses from the Creative World above. Since air is associated Sephiratically with Kether, Tiphareth and Yesod, the essence of this force extends from the heights of absolute being to subconscious depths. Out of this air is evolved all energy, all force, all motion. It is the basis of gravitation and of magnetism. It is thought force in its secondary, formative stage. Indeed, it is all force, mental and physical. In Hebrew air is Ruach, which is the same as the Hindu Prana. Ruach is held to be the generalized manifestation of force.

Air is the mixture of the dynamic active property of fire with the receptive, limiting property of water. In air the dynamic fire force predominates but is held to a definite process or function by its union with the substance or limiting aspect of water. These action patterns or 'blueprints' of procedure are held in the Yetziratic substance and become the foundation for the orderly processes and manifestations of the physical universe. In earth wherein water predominates, this same union results in the physical forms of Assiah.

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On the Tree of Life the Sephiroth on the middle pillar are all assigned to air. Malkuth, of course, is assigned to all four elements. In his Alchemical writings Thomas Vaughn calls air a "certain miraculous hermaphrodite . . . nature's commonplace, the cement of two worlds . . . nature's index (wherein) you may find all that she ever did or intends to do . . . the rendezvous of two forces". All this refers to the astral processes of Yetzirah wherein vibratory patterns are projected into the universal substance. It is an intermediate stage of form between the desire-invoked images of Briah and the physical manifestations of Assiah. Thomas Vaughn goes on to call air a "medley of extremes". The plane of Yetzirah, whose metaphysical substance is the evanescent air, is that wherein unbalanced force prevails; that wherein balance is being forever attempted. This is a necessity in an unfinished universe. A predominance of activity tends to destroy form, whereas a predominance of substance tends to inertia and fixation of form. Perfect equilibrium negates form altogether. Manifestation requires a reciprocating, interchanging state of motion wherein inertia and activity alternately gain predominance.

Kether itself as the root of air is seen to be a potency which combines those of fire and water. It is a mediating or reconciling influence. In Kether air expresses as the reigning potency, that which transcends the pairs of opposites. In Tiphareth, another air Sephirah, it expresses as the equilibrating, reciprocal power which unites and at the same time alternately expresses the pairs of opposites. In Yesod this same mediating, reciprocating property of air is intimated by the assignment of Yesod, microcosmically, to the sex organs of the Grand Man. Note that all the air Sephiroth are on the middle pillar of balance and equilibrium. Yetzirah, the formative plane, is the expression of air as the mediating stage of manifestation between the mental images of Briah and the physical phenomena of Assiah. In an unfinished, evolving universe, perfect balance has not yet been achieved. Yetzirah is the plane of unbalanced force, yet it is also the level wherein we can dissolve the erroneous patterns of thinking and acting that limit us and then re-coagulate them into new patterns which will better express the highest aspirations of our soul.

Kether on any plane always denotes the ruling principle or the initiator. Thus the Ace of Swords symbolizes the beginning of definite process or method. It is the initial point from whence proceeds a line or course of action, the initiation of detailed procedure. Kether is the number 620, which is also the number of Zaphenath,  $\text{זפנת}$ , part of a name given to Joseph. In Psalm 31:19 these letters are used as a verb translated "Thou hast laid up", in reference to accumulated treasures of goodness. The verb expresses activity, accumulation, addition, multiplication. This correlates with the idea of the Ace of Swords as a focus for the accumulated energy of the Limitless Light. It is a point at which diffused energy is concentrated in order to set up the whirling motion which is the basis of all form. 620 is also the number of Shawrim,  $\text{שערות}$ , gates. The gates are the various points of entrance whereby the Limitless Light projects Itself into manifestation. Kether includes the potency of all these gates and thus its action in Yetzirah

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denotes the beginning of the formative process and the totality of its expression through the other aspects depicted by the rest of the suit of Swords. In the Ace of Swords is the seed potency of all the forces of Yetzirah.

In Greek, 620 is the number of an adjective used in Matthew 5:48 signifying full maturity or relative perfection. It includes the notion of mental maturity. Kether is the goal of occult development. On the Way of Return we retrace the 32 Paths of Wisdom backward from 32 to 1. Actually we retrace the 32 Paths through all the Four Worlds. To arrive at Kether in Yetzirah is a point of relative perfection, for it is the highest point of understanding and attainment on this plane.

Astrologically, the Ace of Swords corresponds to the entire third quarter of the zodiac, composed of Libra, Scorpio and Sagittarius. It is a time of balance and equilibrium, seasonally speaking. Autumn balances the productiveness of summer with the relative inertia and rest of winter. It is closely connected with the meanings of the letter Vav as the link between action and rest, or as the link between all the pairs of opposites. Libra, Key 11, an air sign, initiates the third quarter of the zodiac, and its meaning (scales) denotes this same balance and equilibrium. The title of Key 11, Justice, also suggests balance through the activities of cause and effect. The woman in Key 11 holds the scales of justice in one hand and an uplifted sword in the other. The sword symbolizes both discrimination and elimination. Psychologically it is the elimination from consciousness of anything we do not wish to see manifested. We break down with the sword of discrimination, at the level of awareness corresponding to Yetzirah, the habit patterns which have been holding us in bondage to erroneous beliefs, actions or responses. It is in Yetzirah that man applies his royal power of dominion.

The sword also stands for conquest of the Formative world wherein the subtle forces of the Life Breath are at work. This conquest, the fruit of right discrimination, is begun by gaining the ability to blend forces which, at lower levels of perception, appeared to be opposed. First, we must use discrimination to see which patterns are holding us in bondage. Then we use Mercury, Key 1, or self-conscious awareness, to watch our responses and emotions, consciously eliminating, before they have a chance to fully express, those reactions which we know are deterrents to the expression of our highest aspirations. We must realize that we do not eliminate unwanted patterns by focusing our attention on them. That is how they became so firmly established in the first place. That is how they gathered strength. We recognize them with our discriminatory factor, but we keep our consciousness on the forms of being and doing that we want to engage in. Thus do we divert energy from unwanted patterns to those more in harmony with our desire to be a transparent vehicle for the expression of the One Life. We break down the old forms by not giving them our attention. We give our attention to the ones we do want manifested. We overcome unwanted patterns by bringing their opposites into play.

Let us give an example. Suppose we find ourselves, because of unenlightened childhood conditioning, expressing a deep, unthinking prejudice against a certain nationality. Every time we hear about their activities we feel hostility and irritation rising in our emotions. When we meet anyone of this nationality we find ourselves emotionally unable to respond constructively. We want to eliminate this negative reaction because we know any prejudice hampers spiritual progress. So, first we bring it to conscious attention and correctly identify it as an irrational, unthinking response. This is utilizing the sword of discrimination. We have made conscious the irrationality of the prejudice and concluded that it has no sound basis in our thinking of today. We now begin consciously building a new constructive response based on knowledge and research. We find that there are just as many redeeming features about this nationality as any other — indeed, maybe more — that is why they have been the objects of discrimination in the first place. We have thus replaced the unthinking emotional response by putting in its place constructive, enlightened knowledge. By putting our attention on gathering positive knowledge and understanding, we have wielded the sword of discrimination and taken the first steps toward complete elimination of this negative pattern. The work is not finished, however, when we recognize the negative response and put our attention on its opposite. For some time we will have to watch our emotions relative to this problem, and when the undesirable response begins to take form — and it will for a while — we will be able to catch it, transmute it, and express outwardly the new positive enlightened emotions that we have built up through knowledge and desire.

The force that we dissolve and then re-coagulate in this operation is Alchemical Air. It is the same substance that holds the vibratory formulas for the building of the natural man. It holds the patterns that keep our hearts beating and our livers functioning. It holds the patterns for the elimination of wastes from our bodies and the assimilation of nourishment from foods. By conscious participation we can improve on this natural process. We can begin building for ourselves the body of the 'more than man'. The body of the Perfected Adept who has completed the Operation of the Sun.

Part of the secret is correct understanding and use of the element of air. Breath control and mind control go together. To partake of direct guidance from higher levels of consciousness, one must become attuned to the cosmic rhythms and vibrate, so to say, with them. Rhythmic, deep breathing aids in concentration and helps establish this correlation of vibrations. The solar current of the Life-power is our self-conscious energy. The lunar current is utilized in subconscious activities. When our subconscious drives work in perfect harmony with our self-conscious desires, there is no conflict. They become perfectly merged with the One. The delusion of separateness is at an end. We then know that all personal acts are really performed by the One Identity. This process is begun by proper utilization of the element of air in breathing. We re-iterate, this is not trick breathing. It is deep, rhythmic breathing, such as you employ in the techniques and intonations connected with our courses. It helps raise your vibra-

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tory rate to where you can receive direct instruction from higher levels of consciousness.

### MEDITATION

For this week, combine the Ace of Swords with Keys 11, 13 and 14 and their rulers, Keys 3, 16 and 10. Begin your practice with deep, rhythmic breathing. Start by counting four for inbreath, four for holding the breath, and four for outbreath. As you breathe in, mentally inhale optimistic emotions, verve for living and illumination material from higher levels of awareness. As you hold your breath, image your cellular consciousness as being permeated with these spiritual forces. As you exhale, breathe out any irritations, angers, worries or negative emotions that have been holding you in bondage. During the remainder of this course, begin all your practices in this manner and endeavor to increase the length of inbreath, holding, and outbreath as time goes by. The Ace of Swords is a key to power and control. This week trace the links of relationship between the power symbolized by the Ace of Swords and the other Keys in the Tableau.

### KEY DIVINATORY MEANINGS

The time period is from the beginning of Libra to the end of Sagittarius, Sept. 23 to Dec. 21., representing the conjoined power of Venus, Mars and Jupiter. In divination, when the sword is turned downward it is ill-dignified and has a negative significance. In ceremonial magic the sword in this position is used for the invocation of evil forces, while with the point upward it denotes invocation of spiritual forces. Keep this in mind in divination, as an ill-dignified Ace of Swords shows need to control and overcome negative emotions and thoughts.

### KEY WORD

Activity (particularly mental force in operation).    ##



## THE ORACLE OF TAROT: 35

### SUIT OF SWORDS COLORING INSTRUCTIONS

#### ACE OF SWORDS

DEEP YELLOW - Blade of sword.  
GOLD - Hilt of sword.  
" - Crown (color jewels red, blue, amber, green, etc.)  
YELLOW-ORANGE - Yods.  
FLESH COLOR - Hand.  
LIGHT GREY & WHITE - Clouds.  
GREY-GREEN - Olive branch.  
DARK GREEN - Palm branch.  
UNCOLORED - Do not paint the background.

#### SWORD KEYS NO. 2 THROUGH 10

DEEP YELLOW - Blade of sword.  
GOLD - Hilt of sword.  
UNCOLORED - Do not paint the background.

#### KING OF SWORDS

DEEP YELLOW - Cloak or cape.  
" - Blade of sword.  
LIGHT YELLOW - Inner robe.  
" - Butterfly design on panel behind King.  
OCHRE (BROWNISH) YELLOW - Background of panel and shoes.  
GOLD - Hilt of sword.  
" - Crown (colored jewels).  
LIGHT BROWN - Hair.  
" - Book.  
" - Fur edging of cape.  
GREY & WHITE - Clouds.  
LIGHT BLUE - Sky.  
FLESH COLOR - Face and hands.  
BROWNISH GREEN - Ground.

#### QUEEN OF SWORDS

DEEP YELLOW - Cloak, leaving cloud pattern white.  
" - Blade of sword.  
LIGHT YELLOW - Inner robe.  
OCHRE YELLOW - Throne.  
GOLD - Butterfly clasp of cloak.  
" - Hilt of sword.  
" - Crown (colored jewels).  
GREY & WHITE - Clouds.  
LIGHT BLUE - Sky.  
BROWNISH GREEN - Ground.

THE ORACLE OF TAROT: 35

SWORDS COLORING INSTRUCTIONS (Cont.)

KNIGHT OF SWORDS

DEEP YELLOW - Blade of sword.  
DEEP OCHRE YELLOW - Knight's armor.  
GOLD - Bridle and trappings.  
" - Winged plume on helmet.  
" - Hilt of sword.  
PALOMINO (COFFEE WITH CREAM) - Horse.  
BROWNISH GREEN - Ground.  
GREY-BLUE - Sky (grey clouds).

PAGE OF SWORDS

DEEP YELLOW - Blade of sword.  
DEEP OCHRE YELLOW - Hat.  
" - Overblouse (not sleeves).  
LIGHT YELLOW - Hose (or tights).  
" - Sleeves.  
GOLD - Hilt of sword.  
LIGHT BROWN - Wallet and belt at waist.  
" - Shoes.  
BROWN EARTH COLOR - Cut side of hill.  
LIGHT GREEN - Hills, ground and trees.  
LIGHT BLUE - Sky.  
LIGHT GREY AND WHITE - Clouds.  
FLESH COLOR - Hands and face.



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# THE ORACLE OF TAROT

IN QABALAH

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Lesson No. 36

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BUILDERS OF THE ADYTUM

# THE ORACLE OF TAROT

## Lesson Thirty-six

### THE TWO OF SWORDS

The Two of Swords is the Chokmah of Yetzirah. Chokmah is considered primary with regard to all emanations below it and is the first expression of the wound-up power of Kether. It is the reflection of the One to Itself. Therefore, the Two of Swords denotes the mirroring of the initiating processes of the Ace of Swords. It is the Wisdom of the Life-power's perceptions of Its power to initiate processes. Aleph, the path between Kether and Chokmah, symbolizes the primary Life Breath, or air, of which all forms of energy and force in Yetzirah are specializations. The Life Breath is really the substance, as well as the working power, of the entire universe. Through Aleph flows the first outpouring of the spiritual influence which initiates all action whatever. Action, in the world of name and form, brings with it experience and is an expression of the eternal balancing which is the basis of the universal evolutionary process.

Chokmah is the number 73. This is also the number of Kachmah, כחמך, a term associated with the special activity of the world of formation, Yetzirah. Literally, Kachmah means power or substance, (K Ch) כח, of Mah (MH) מה. That is to say, power or substance of what? The Hebrew word Mah is an interrogative particle. It implies that Kachmah is a power whose essential nature is open to question, or unknown. Yet not altogether unknown, because Mah is furthermore the secret name of the world of formation. Mah (MH) adds to 45, which is also the number of Adam (ADM) man. Qabalists understand that this unknown power which is rooted in the Wisdom of Chokmah is also MAN. However unknown may be the essential nature of the power at work in formation, it is a power distinctly Human. The attribution of Vav to the Ego of humanity in Tiphareth and to the Yetziratic world is another indication of this. Thus the object of quest in occult science is the true nature of MAN. It is because we do not know the meaning of MAN that we find ourselves in difficulties. Of Jesus it was written, "He knew what was in man." In that knowledge lay the secret of His power.

The letter Vav in Yod Heh Vav Heh corresponds to the aspect of the One which specializes the particular from the general; that is, it individualizes. And we have seen that the world of Yetzirah is particularly related to man the microcosm or Lesser Countenance. The One Ego, the Ego consciousness of all humanity, is the living Word or Logos. The aspect of air called Ruach, the Life Breath correlates with the One Ego. Ruach stands for the human spirit which links Neshamah, the soul of God in Binah, to Nefesh, the animal soul in Yesod. Man corresponds to the forces and powers of Yetzirah because he is formative. He is the link (Vav) between the highest spiritual powers of God and the working power in Yesod. Thus man is a synthesis of universal qualities. His purpose in the scheme of things is to bring the forces of the higher worlds into manifested Assiah through his inherent formative power. Man is the only being who can consciously mediate between the worlds above and the manifest world below. This is why the powers of man are particularly related to Yetzirah.

Chokmah is the sphere of the fixed stars, or the sphere of the zodiac, expressed in the patterns of motion manifest in the perfect order of the heavens. This same order finds expression in the smallest details of human life. Because the plane of Yetzirah is particularly related to the powers of the Lesser Countenance, the Two of Swords corresponds especially to the order of the universe as it expresses through man, the microcosm. It is knowledge of this order that helps us to gain control of the forces and processes of Yetzirah. All events in the universe, including those in our lives, are related. There are links of connection everywhere and no event occurs by itself. By watching for these relationships we will soon be able to perceive, in the transformations of energy which make up our daily life, the heavenly order of the sphere of the Highway of the Stars. Because the universe is mental, this radiant energy from the stars is actually the energy of spiritual consciousness. It is vital energy. In Qabalah the vital energy of the universe is chaiah, חַיָּה, the life force assigned to Chokmah. Thus the Two of Swords symbolizes the vital life-giving chaiah as it expresses through the processes and patterns of Yetzirah.

The energy which keeps the stars in their courses is the same energy which animates humanity. The force you use in every act, word or thought is this dynamic active life force of Chokmah expressing through a human personality. This life force also animates animals and plants and is even active in the mineral kingdom. Science has recently demonstrated that we do not have to explain how life came to this planet. The characteristic phenomena whereby living and non-living matter are distinguished are not evidences of the action of a special force peculiar to animate matter. Characteristics we call 'living' are expressed when certain kinds of structure are present. When the tiny points of dynamic energy, the vital energy of Chokmah, are arranged or lined up in certain patterns, the phenomena we call vital are expressed by the force. Thus the radiant energy of the stars, attributed to Chokmah, when it expresses through certain of the formative processes of Yetzirah becomes the life force that animates plant, animal and man. The Two of Swords expresses the One Energy as the vital dynamic force of life which is no less living when it shines through a sun than when it shines through a human being. All is living consciousness. The light that streams from stars is the dynamic, projective, life-giving Chokmah energy.

The Divine Name IH, Yah, יָה, attributed to the second Sephirah, is a verbal symbol of the dual potencies of Chokmah on all planes. Yod is male and Heh stands for the feminine aspect of Chokmah as the working power which brings all things into expression. The two swords in balanced position, one pointed upward, one pointed downward, among other things denote this dual potency of receptivity to the forces above and projectivity to the actions and manifestations below. Chokmah is the perfect self-knowledge of the Limitless Life. This Wisdom formulated all the laws of personal existence. This Wisdom administers every law of the cosmos. This same Wisdom expresses through your personality. We are the infinite expressions of the One Ego of all humanity, the Son who is one with the Father. Humanity, however, does not as yet express the perfection of its source. In an unfinished

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universe the process of individualization brings inevitable error. Man's delusion of separateness has created patterns of greed, hate, fear, sorrow and pain in the Yetziratic substance, which have become part of the race and genetic world karma.

In Yetzirah, a portion of the Life Breath or Ruach has become bound up or locked in erroneous patterns of action and thought. These express through the automatic consciousness of Yesod, which has no discriminatory faculty. We are all affected by these race errors, genetic errors, national errors. We all share in these patterns in the automatic consciousness. Yet, this level of consciousness is also our powerhouse. Essentially it is all part of the One Life Breath, and the basis of all our work and practice is to liberate our consciousness from bondage to the outworn patterns in the world soul. To partake of the wisdom of Chokmah is to learn to utilize this concentration of the life force in the automatic consciousness through constructive alchemical practices. Thus the Two of Swords also stands for balanced utilization of spiritual forces from above and working power from below. All these karmic errors, race, genetic and those that we as individuals have formed in this and past lifetimes are the basis for the painful circumstances and unwise actions that bind us. Yet the repercussion, the consequences of distorted wisdom, is what ripens us. The attribution of the Two of Swords to the first decanate of Libra — corresponding to work or action — alludes to this.

Through the consequences of our erroneous beliefs and unwise actions we are awakened to the drive for liberation. Libra corresponds to the Faithful Intelligence of the 22nd Path of which we read, "The 22nd Path is called the Faithful Intelligence because by it the powers of the Life Breath are caused to multiply and all dwellers on earth are merely under its shadow." To be under the shadow of the Faithful Intelligence is to be bound by Karma, to be enslaved by the series of causes and effects. But we who are aspirants are no longer to be called "dwellers on earth". To escape from being enslaved by cause and effect is the purpose of occult practice. We must develop faith in the perfect law.

Today it is general knowledge that the various activities of nature are expressions of law. Personality is also an expression of law. Yet there is something higher in man than personality. There is something above the series of causes and effects. This is the I AM. The purpose of all our work is to teach us how to become consciously aware of our identity with this One Law Maker. The special kind of thinking which alchemists call sublimation — the stage of the Great Work correlated with Libra — is actually physical labor. To build up faith necessary to sublimation we must build up a perception of the working of cause and effect in our inner life. When we establish this faith we will realize that for us the reign of law is not a chain binding us to the working out on an 'eye for an eye' principle all our past mistakes. This aspect of law is the one which is operative in the lives of the greater number of human beings, but the 'eye for an eye' principle is not the highest expression of the law. A trained occultist learns to bring to bear a higher aspect of the law, and thus he pays his karmic debts in a more valuable kind of cosmic currency.

Our work gives us access to knowledge whereby we learn to strike the balance without pain. The element involved in this work is the element of air. Breath control is essential to the Work of sublimation. Key 11, Libra, also gives us a strong hint that sublimation includes elimination. The elimination is the cutting away, from our picture of the future, every detail we do not wish to see realized. This requires discrimination and imagination. It also requires definition and the concentration on mental images — the action of Venus in Libra — of desired forms of manifestation. Thus in the mental work of sublimation we select a desired form of personal activity as our goal and then cut out everything which does not contribute in some way to that objective. Active imagery and clear verbal statement of the conditions we want to bring into manifestation will eventually divert the energy formerly expressed in negative imagery and action into more desirable positive channels. We eliminate whatever wastes power. We avoid whatever diverts us from the path leading to our goal. This is the beginning work of sublimation which eventually leads to the actual conversion of solids in our bloodstream into a vapor through the functioning of the brain cells involved in the work. Then the vapor condenses itself again as a solid — as the solid conditions of external circumstance. Here in a phrase is what really occurs. It is by no means 'common sense'. It is nevertheless actual truth.

One of the functions of the human brain is to make matrices for external conditions. The matrices are mental images. The energy expressed in creative imagination is real energy, derived from subtle but relatively solid substances in the bloodstream. That energy is projected when we think creatively, and ultimately it condenses and is precipitated or solidified into actual physical forms which correspond to the mental images. Adepts can precipitate their mental images with great speed and the results appear to be miracles. Beginners do not get results so quickly, but as they gain skill the work can be done more rapidly. Man is the instrument of, or the modifications of, the cosmos in which he finds himself. Human personality is the indispensable agency whereby the Life-power completes the evolutionary process.

The order of angels attributed to Chokmah, and thus particularly to the Two of Swords, are the Ophanim, מ'פ'נ'י'ם, 187, wheels. The Ophanim are the circuits of the celestial forces and they are also the encirclings of the vital forces in the human body. Control of this vital energy from Chokmah within is what enables us to build the perfected, transparent vehicle of Adeptship.

### MEDITATION

For your practice this week begin with the breathing exercise as outlined in lesson 35. Image yourself as breathing in the wisdom of the Most High and attuning yourself to the cosmic rhythms. Intone the Divine Name Yod Heh Vav Heh and proceed with the color and sound technique, combining Key 11 and Key 3 with the Two of Swords. During this period always image yourself as having the characteristics and responses that are in line with your aspirations. Remember, elimina-

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nation is not a negative process. It is the transference of attention to the positive attributes that we wish to express.

### KEY DIVINATORY MEANINGS

The time period is the first decanate of Libra from September 23 to October 2, under the rulership of Venus. Well-Dignified: contradictory characteristics in the same nature; strength through suffering; pleasure after pain; delay in the realization of objectives. This card sometimes indicates a period of uncertainty, during which the Querent, though he has a sense of adequate power, does not know just what to do with it. It also indicates justice, unselfishness and the restoration of peace. Ill-Dignified: falsehood; sorrow; injury from another who really means well to the Querent, or injury by the Querent to another whom he wishes to help; always a symbol of tension, of want of tact, and suggests force held in abeyance, awaiting some announcement or revelation that will make decision possible.

### KEY WORD

Indecision.

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# THE ORACLE OF TAROT

IN QABALAH

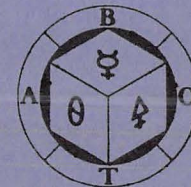
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Lesson No. 37

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BUILDERS OF THE ADYTUM

# THE ORACLE OF TAROT

## Lesson Thirty-seven

### THE THREE OF SWORDS

The Three of Swords is the Binah of Yetzirah. Binah, בִּינָה, Understanding, is the number 67, which is also the number of Khanat, כַּחַת, to ripen, to preserve. The third Sephirah has to do with the preservation of a body of wisdom inherited from the past. It is that which holds the Wisdom of Chokmah. Sixty-seven is also the number of the letter name Zain, זַיִן, sword. The sword symbolizes discrimination gained through trial and error, and understanding is the ripened fruit of discrimination. Thus there is a distinct relationship between that which is symbolized by the third Sephirah and the Suit of Swords emblematic of the Yetziratic world.

The Third Path on the Tree of Life is called the Sanctifying Intelligence, Saykel Ha Qodesh, סֵכֶל הַקֹּדֶשׁ. The Hebrew adjective is from a root which means "to make pure, to set apart, to consecrate". This purifying, consecrating aspect of Binah, seat of Neshamah the Divine Soul, expresses in Yetzirah as the understanding which is gained through experience, and as the purification and consecration of human personality through sorrow, suffering and pain. In Yetzirah are held all the psychical patterns and processes, while Binah is the sphere of the activity of the restricting, limiting Saturn. It is through the activity of this limiting force that the human aspects of the One Life are involved in the restrictions of form which inhibit freedom and lead to the delusion of separateness. Yet this very inhibiting force, which seemingly restricts us, is the basis of our individualization as conscious aspects of the One Life. The very bondage and sorrow that human consciousness can suffer finally awakens man to the need for seeking a way out, to the need for seeking the true meaning of life. This awakening, in turn, opens us to conscious attunement with the higher vibratory forces that perfect and sanctify us as human centers of expression.

It is through the trials, errors and tests bestowed upon us by the force of Binah in Yetzirah, that we gain true understanding. Thus the Three of Swords corresponds to the aspect of understanding which experience, concentration and limitation bring. In Tarot Divination the Three of Swords is the Key which symbolizes this gaining of understanding through sorrow. Notice in the design that two of the swords are turned downward toward involvement in form. Yet this Sanctifying Intelligence is what makes saints or perfected human beings. Furthermore, the grade of Master of the Temple is associated with Binah. The Sanctifying Intelligence implies something which operates to bring about the best expression of the Life-power's potencies in forms fully adequate for such expression. The superior personal development of perfected human beings, who are able to experience unusual mental and spiritual powers, are the direct result of the purifying process of involvement and restriction in form.

The separative, subdividing force of the Sephirah Binah is the root of our deluded belief that we are autonomous, self-directed beings.

Qabalah furthermore attributes the mental power which distinguishes objects, one from another, to Binah. It is the finitizing force which establishes boundaries and limits. Binah is motion away from the one toward the many and is, therefore, the cause of the manifold appearances of name and form. This power, when it manifests negatively in Yetzirah, is the basis for the patterns of illusion, delusion and error which we, with our amazing formative power, shape in the Yetziratic substance, giving pattern to mistaken beliefs and delusive action. These patterns of error are what bind us. Thus Saturn, the planet of restriction, is strong in the Three of Swords.

At a certain stage of our development, error and falsehood are inevitable consequences of the basic law of manifestation. There can be no growth, no progress, unless there be a graded unfoldment from less to more. Hence, it is a logical necessity of the creative process that at certain formative stages, prior to complete realization of the intention behind a given cycle of expression, human personality should express incomplete modes of consciousness. At the present stage of evolution most of mankind is still under the influence of the manifold errors which human consciousness has patterned in the collective subconsciousness. Remember, we all share this level of consciousness, this aspect of Yetzirah. Yet, the creative process moves from less adequate to more adequate forms of expression. This process goes on in us. Eventually every individualized center of expression arrives at the point where not only are illusions seen for what they really are, but are also understood to be useful, as well as inevitable. Pain and sorrow are what ripen us to this point. Saturn, the Restrictor, the Limiter, is also the Great Teacher. Then sorrows and unhappiness, which are the forms taken by deluded belief in the reality of the various appearances of separateness, begin to disappear from consciousness. When this happens we are no longer so hypnotized by the erroneous Yetziratic patterns and thus we no longer project these delusions into the conditions and circumstances of our lives. When we rid ourselves of delusion we gain the understanding necessary to transcend the various appearances of restriction, sorrow and evil.

The essential power of the Divine Soul, Neshamah, נשמה, is intuition. It is the same number as Ha Shamaim, שמים, the heavens. Intuition is the operation, at the personal level, of the Causal Intelligence which established the cosmic order. Neshamah has for its basic meaning 'breathing' and is so used in Gen. 7:22 and in 1 Kings 17:17. It is that aspect of the Life Breath, of the element of air which manifests itself as intuition. In Yetzirah this intuition or Causal Intelligence expresses itself as the understanding we have spoken of which is gained through experience and pain. We must not forget that it is through feeling the pain of our misinterpretations of the true nature of the One Life that we are finally lead to liberation.

The attribution of the Three of Swords to the second decanate of Libra, ruled by Saturn and Uranus, is another indication of this expression of the Divine Soul at the level of personality formation symbolized by Yetzirah. The letter on Tarot Key 11, Libra, is Lamed

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and means ox-goad. It refers to the function of personal consciousness through which the One Life-power directs Itself. This directing power appears to originate at the personal level, but the wise know better. They know the truth, but they act just as if they were directing the Life-power. The difference is that they Know better.

Libra governs the kidneys, which maintain the chemical equilibrium of the blood. The function of the kidneys is both eliminative and balancing. The planet exalted in Libra is Saturn, whose sphere of activity is Binah, and the second decanate of Libra is sub-ruled by Saturn and Uranus. Thus the Three of Swords, as we have seen from its meanings, is strongly Saturnine in influence. This Saturn power of limitation, which makes possible the manifestation of specific forms, is actively at work in what orientals call Karma. It expresses itself in our lives as undeviating justice. Its highest manifestation is the very power which enables us to control Karma. Karma, remember, is the action of immutable law; it is the bringer of the consequences of all past action. You must reap what you sow, but the basis of all our work has to do with learning to select the seeds more carefully which will determine tomorrow's harvest. Karma is not identical with sorrow and disaster, though many people believe it to be. Our own expectations of sorrow and pain keep us re-planting such seeds and reaping more sorrow. This is the negative use of Venus, Key 3, creative imagination, associated with the Three of Swords through Libra. We make pain-bringing patterns in Yetzirah with negative use of creative imagination and fill them with the power of our consciousness by giving them attention. Change the patterns to expectations of joy and enlightenment, and the Yetziratic processes, which we shape with our thoughts, will inevitably precipitate these qualities into manifest life. This takes concentration which is basically limitation, the power of Saturn. Concentration eliminates every distraction which takes force away from the main work at hand.

Saturn, as you know, has to do with the Kundalini Shakti force at the base of the spine. In its most exalted manifestation, in Libra, this force releases human consciousness from the limitations of three dimensional interpretations of the experiences man receives through his physical senses. When the power of limitation is used positively, it brings enlightenment and the exaltation of form. To use the power of limitation positively is to use it to control the element of air as it courses through our vehicles.

Three bodily centers correspond to the forces of the planets active in the Three of Swords. The Pineal gland correlates with the vibrations of Uranus, Key 0, higher octave of Mercury and co-ruler of the second decanate of Libra. The throat center is associated with Venus, Key 3, ruler of Libra. The Saturn center at the base of the spine correlates with Saturn, Key 21. The crucial work of transmutation, which involves control of the element of air, occurs in the Venus center where dissolution of this element is effected through breath control and creative imagery. This dissolution of air is the metaphysical perception of the true nature of any object whatever. Saturn and Uranus are co-rulers of Aquarius, related to meditation, which is never perfected without breath control.

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In Key 21, the figure, though outwardly feminine, is said to be androgyne. Furthermore, in Key 0, Uranus, the figure is so drawn that the actual gender of the youth cannot be determined. What the Fool symbolizes is beyond distinctions of gender. These details hint that equilibration of the pairs of opposites is necessary to sublimation and the highest use of the limiting power of Saturn.

The Kundalini Shakti is the force which is sublimated and perfected in its operation by the mental and physical processes connected with Libra. In this process measure and proportion are important. Mentally, this weighing and pondering are defined as the ability "to consider or examine for the purpose of forming an opinion or coming to a conclusion". The purpose of this mental pondering or meditation is the attainment of a state of rest or equilibration of the 'pairs of opposites'. By use of this mental weighing and pondering and also by conscious understanding and control of the part the kidneys play in maintaining the chemical balance in the blood, the Kundalini force is lifted up or exalted. This work affects the functions of the Venus center in the throat and the secretion of the glands under the rulership of Venus.

The alchemical process is one which has to do principally with control of the various aspects of the element of air. The methods of control are both mental and physical. They are directed mentally and applied to the modifications of the physical body of the alchemist. Remember, the consequences of past action may be considerably modified by subsequent action. Action and re-action are equal, but man is in a position to add a new element and thus mitigate the consequences of past acts, thereby also mitigating the sorrow and pain of past mistakes. What we reap from past action, if we watch and recognize the consequences, can be the basis for the understanding associated with the Sephirah Binah. We watch and see the working of this law in our lives in the past and thus are we filled with faith that this same law, when positively applied, can bring the constructive results and illumination that we seek.

The choir of angels associated with Binah are the Aralim, אַרְאִלִּים, 282. The meaning is 'thrones'. The angelic forces or formative forces are those particularly related to the Yetziratic world, as the archangels are connected with the Briatic world and the Divine Names with the Atziluthic world. Qabalistically the thrones are 12 because 282 reduces to 12. These are the thrones of the "Breath of Lives", Ruach Chaim, רוּחַ חַיִּים. Twelve always refers to the 12 zodiacal types and thus the Aralim correspond to the action of the finitizing, limiting power of Binah as it expresses through Ruach or the human spirit. It is that which individualizes, that which effects the differences which distinguish one human expression of the Life-force from another.

### MEDITATION

Begin your practice with deep breathing, imaging yourself as breathing in the intuitional guidance of Neshamah, the Divine Soul,

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and breathing out the negative thoughts and patterns of actions which bring pain and sorrow. Next, intone the Divine Name Elohim corresponding to Binah as outlined in an earlier lesson, feeling the vibratory love and guidance of the Divine Mother of us all. Use the Three of Swords together with Key 11, Key 3, Key 17, Key 21 and Key 0, with their color cards and proper notes. For this practice you can use either the Ee - Ah - Oh sound or the Ah - Oo - Mmm. It is a good practice to alternate the use of these mantric sounds as each has a slightly different effect. Remember, the feeling and imagery we use with all our intonations is what gives them the power to effect transmutation. This group of Keys, the Three of Swords Tableau, are all related to the limitation and experience which lead to understanding and proper utilization of the forces they depict. Endeavor to follow the links of relationship between these Keys and your own states of consciousness and experiences in the past and at present. This particular practice can be the beginning of a tremendous new enlightenment for you as to the workings and patterns of human consciousness.

### KEY DIVINATORY MEANINGS

The time period is the second decanate of Libra, under the combined rulership of Saturn and Uranus, October 3 to October 12. Because Libra is involved, remember that the qualities of the Seventh house are prominent. Well-Dignified: this is nevertheless a Key depicting sorrow, disappointment and tears, but it can be the beginning of deep understanding as to the basis and cause of our problems; disruption of friendship; interruption of cherished projects; quarrels; occasionally the position in the layout may indicate platonic friendships; in money matters this card is almost always a symbol of loss, but indicates that whatever money matters are under consideration have been fair and honest, so that no blame attaches to anyone for the loss. Ill-Dignified: slander; selfishness and dissipation; deceit with respect to promises; loss in legal affairs.

### KEY WORD

Sorrow.

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# THE ORACLE OF TAROT

IN QABALAH

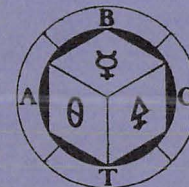
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Lesson No. 188

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BUILDERS OF THE ADYTUM

# THE ORACLE OF TAROT

## Lesson Thirty-eight

### THE FOUR OF SWORDS

The Four of Swords is the Chesed of Yetzirah. The number four is said to be the source of all numeral combinations and the origin of all forms. That is why the square, the form into which the swords in this Key are placed, is a symbol of the manifest. Eliphas Levi wrote of four ". . . This number produces the cross and square in geometry. All that exists, whether good or evil, light or darkness, exists and is revealed by the tetrad, (it is) the unity of construction, solidity and measure." Four is a number definitely related to the construction of form. This is brought out further by the Path connected with Chesed. It is called the Measuring or Receptacular Intelligence. In connection with Libra we have seen how measurement and balance are active in the power of formation. Thus the Four of Swords has to do with Chesed in its aspect of measurement and proportion, which are the basis for all adjustment, order and adaptation.

The whole course of evolution is made possible through the principle of memory, another attribution of Chesed. Memory is the basis of the 'from less to more' of evolution. It is furthermore the basis for the cause and effect active in the workings of Karma associated with Key 11 and Libra. Patterns of action and knowledge of all past history are held in the Yetziratic substance. Every point of manifested Being is a focus of perfect memory. Human memory is one phase of the cosmic record and its manifestation is inseparable from form; and thus inseparable from the formative power of Yetzirah and the human spirit of Ruach. It is present in every cell, molecule and atom of the body and is the basis of subconscious bodily function. In Key 10, assigned to Jupiter, whose sphere of influence is Chesed, the blue sphinx at the top of the wheel is a symbol of memory. The state of perfect unmoved poise, which is suggested by the sphinx, is manifested in human consciousness as true self-recollection. He who fully remembers what he really is remains unmoved in all the flux and reflux of the world of appearances.

The Qabalistic doctrine holds that the Life-power's perfect recollection of Itself and of Its potentialities, as well as of the entire sequence of events in the creative process, is the basis for the continuity of the cosmic order. What we call 'laws of Nature' are really the force patterns of procedure held in Yetzirah and rooted in cosmic recollection. The dependability of these laws has its basis in this same cosmic memory. Alchemical practice helps us tap this cosmic memory and unfold the riches and fulfillment of eternal supply.

As the third decanate of Libra, the Four of Swords is sub-ruled by Mercury, Key 1, symbol of the self-conscious objective mind. Since all swords through the letter Vav are connected with Adam, Man, this Key denotes an aspect of human mental activity. The memory, beneficence and expansiveness attributed to Chesed are expressed relative to their function through human mentation in the aspect of consciousness

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symbolized by the Four of Swords. Furthermore, the mercurial power active in this Key is the Mercury of Gemini attributed to discrimination. The constructive use of memory, beneficence, and the ability to partake of eternal supply are definitely related to the human discriminatory activity which is able to make keen distinctions between similar things. Mercury was the messenger of the gods and in this capacity served to transmit or express their powers.

In human personality self-consciousness is the transformer. The fundamental magical practice which leads toward transformation is concentration, one-pointed attention to some selected area of one's environment. Mercury is also associated, through Thoth, with healing. The Angel in Key 6 is Raphael, 'God the Healer'. True healing is the attainment of inner and outer wholeness.

Self-consciousness is the determinative faculty which is able to perceive differences. This power is at the root of self-consciousness, since it is only by the self-conscious mind that things are perceived as many apparently unrelated objects, rather than as a single unity. This manyness, as we have been told repeatedly, is only apparently unrelated. It makes things seem to be real in and by themselves. Yet these seeming realities are but reflections of the One Reality, mirrored in the formative substance of Yetzirah. These mirrored reflections, everything which changes and is impermanent, are in the absolute sense illusions and unreal. It is the power of suggestion, self-conscious attention to particular ideas, which acts upon the formative substance to bring these ideas into active expression. This power of being able to perceive differences, or to create illusions, is a fundamental necessity in the development of self-consciousness.

Man's self-consciousness is the instrument of the One Identity's self-perception. It manifests in man's mental life as self-conscious awareness. Remember, self-consciousness is not the Self. The True Self is identical with Superconsciousness. Self-consciousness is that phase of the Life-power's activity which manifests as awareness of the Self, but the Self which is the subject of this awareness is Itself superconscious. Subconsciousness is a term which is used to designate the totality of the Life-power's activity below the level of self-consciousness. Yetzirah is the formative plane and thus, relative to man, it correlates with the universal subconsciousness in which man is able to perceive and give form to his self-conscious ideas. There is a sense, however, in which self-consciousness and subconsciousness, considered as the two poles of human mentality or personality, are subconscious relative to superconsciousness or the True Self. Thus both self-consciousness and subconsciousness belong to Yetzirah or the formative world of created illusions when considered in relation to the True Self.

Gedulah, גְּדֻלָּה, the other name for the Fourth Sephirah, is from Gadal, גָּדַל, meaning primarily to twist, connected with spiral motion. The secondary meaning of this verb is to grow, to increase in size or power. Thus is the Fourth Sephirah a reservoir of limitless

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power and substance. From this we can conclude that the Four of Swords symbolizes the reservoir of Yetziratic forces which are the basis of all manifested form.

Chesed is the sphere of activity for the expansive Jupiter, even though the idea of receptivity and the marking out of boundaries, suggested by the Arresting or Receptacular Intelligence, is reminiscent of Saturnine power. Saturn and Jupiter can be thought of as opposite expressions of the same force. Jupiter is the spiral moving outward, diffusing energy, while Saturn moves toward a center and winds up energy. The measuring quality of the Fourth Sephirah, reminiscent of Saturn, reminds us that the expansiveness of Jupiter must be controlled if it is to express its highest functions. Unwise prodigality is wastefulness; even unwise mercy and beneficence express negatively when not controlled. Mercy aligns itself with evil and becomes the accomplice of evil without discrimination. Furthermore, the expansiveness of Jupiter, without bounds, would negate or destroy form and detail. Within the levels of form and expression, there must always be balance and equilibrium — alternating preponderance of opposite qualities — otherwise the very freedom and good will of Jupiter and Chesed would function as lack of comprehension of detail and distinctions. This lack of discrimination would, in turn, lead to destruction of form and loss of faculty.

This need for control of expansiveness is brought out further by the Divine Name corresponding to Chesed, Al, אל, 31. By its letters it is connected with the element of air and the Suit of Swords. Aleph corresponds to air directly and is the superconscious aspect of the airy power. Lamed, the ox-goad, denotes direction and purpose. Perfectly free in Itself, the Life-power nevertheless guides Itself, during a cycle of manifestation, through self-appointed ways or channels of activity, corresponding to the formative power of Yetzirah.

The underlying principle in this self-direction is that of balance and equilibrium. Aleph denotes reproductive and cultural power. It is, furthermore, the letter corresponding to the highest aspect of Ruach, the Life Breath which is the original substance of all things. It is the consciousness which enters into every mode of knowing and the motive power whereby all work is accomplished. Thus Lamed, the ox-goad, expresses the force whereby the Life Breath, Ruach, is directed. Lamed has behind it always the idea of direction. It is associated with purpose and the discipline of power to specific ends. Thus we see that the Four of Swords corresponds to the power of Chesed in its regulated, directed expression through the formative level of Yetzirah. Directed and regulated in this way, it can express its highest function through human personality.

The Choir of Angels associated with Chesed, and thus particularly with its expression in Yetzirah, are the Chasmalim, חַשְׁמַלִּים, 428. This is also the number of Aben Khan Ha Shakhud, 'A precious stone, the Gift'. "Wherever he turneth, he prospereth." "The gift, the stone of the secret wisdom." (Proverbs 17:8.) These quotes tie in with Chesed, Mercy, beneficence, as the source of eternal, unending

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supply. This supply is rooted in 'recovery' or remembering our true place in the scheme of things. It is the gift of the sacred wisdom, the gift of unending, eternal riches and the fulfillment of every need. The singular of Chasmalim is Khashmal, כַּחַמַּל, 378. It is a term which is difficult to translate. In the prophecies of Ezekiel it is translated as "amber". This clue to its esoteric meaning is its value 378, which is the sum of the numbers from 1 to 27. It is the synthesis of the powers represented by the 27 characters of the Chaldean Flame Alphabet (22 letters and 5 finals). Observe, too, that the first two digits of 378 are 37, the number of Yekhidah, יְחִידָה, the One Self, while the last two digits, 78, are the value of Mezla, מְזִלָּה, the influence flowing down from Chokmah and symbolizing the total power manifested on the Tree of Life. Gesenius has shown the word Khashmal to be a derivative from the noun Nachash, נָחָשׁ, copper. The copper shield held by the Empress in Key 3 bears the symbol of the Holy Spirit, a white dove. What begins as temptation (Neshash, the serpent), when we learn how to manage it, may be transformed into the shield of protection. Khashmal probably designates a metallic alloy compound of copper and gold which was used by ancients for mirrors. The mirror is one symbol for Venus. It suggests the idea of reflection, which is basic in the function of creative imagination. 378 is also the number of A Sh B O H, Asheboeh, אֶשְׁבוּעָה, "I shall be satisfied", Psalm 17:15. Hence 378 as the extension of 27 represents the complete manifestation of the One Reality, "I shall be satisfied".

### MEDITATION

Begin with the breathing exercise as outlined earlier. This week combine the Four of Swords with Key 10, Key 11, Key 3, Key 6 and Key 1. Practice and meditation with this Tableau will help you to develop the discrimination, definition and equilibration needed to comprehend and utilize the law of eternal supply. In divination the Four of Swords corresponds to the positive results of the understanding gained by the forces symbolized by the Three of Swords. Thus it results, in any level of life, as the balancing of the pairs of opposites. Its chief meaning is rest from inharmony of any kind.

### KEY DIVINATORY MEANINGS

The time period is the last decanate of Libra, October 13 to October 23, under the rulership of Mercury. Well-Dignified: rest from sorrow, yet after and through it; relief from anxiety; rest after illness; quietness; change for the better; success in legal affairs; association with others in Mercurial pursuits; strong mental attraction to a person of the opposite sex; activity in writing or short journeys. Ill-Dignified: inharmony with partners; unsettled conditions in legal affairs; disorder and loss through ill-considered writings or needless short journeys; vexations through petty strife and sarcastic speech.

### KEY WORD

Rest.

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